

MEMOIRS OF THE
ARCHAEOLOGICAL SURVEY OF INDIA

No. 72

Antiquities of Chamba State

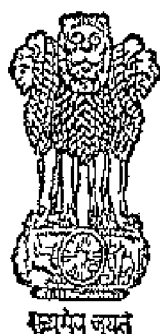
Part II

MEDIAEVAL AND LATER INSCRIPTIONS
WITH 33 PLATES

BY

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PREFACE

It is now more than forty-five years since the monumental work entitled **ANTIQUITIES OF CHAMBA STATE Part I** (Inscriptions of the Pre Muhammadan Period) appeared as Vol. XXXVI of the Archaeological Survey of India New Imperial Series. Its veteran author, Dr J Ph Vogel, the then Superintendent Archaeological Survey, Northern Circle, had intended to publish the whole material in two parts, the first, as has been indicated above dealing with the Pre Muhammadan period, and the second covering the rest, namely, the Muhammadan and Post Muhammadan periods¹. After having completed the first part, he had already started on the second but had to leave it unaccomplished owing to his departure from India to Holland. Then set in the Great War which made any further progress with the work impossible. However, Dr Vogel has all along been anxious to see that the work commenced by him is somehow or other finished, and to that end he had been negotiating with the Director General of Archaeology in India. And it was as a result thereof that I was entrusted with the task of writing the second part of the **ANTIQUITIES OF CHAMBA STATE** dealing with the inscriptions of the mediæval and later periods. It has been a matter of great pride to me that I have been personally associated with the learned Professor Dr J Ph Vogel, having worked under him for some years in the rooms of the Kern Institute at Leyden, Holland.

Dr Vogel, as stated above, had commenced working on the present volume. When in the summer of 1938 Rao Bahadur K N Dikshit, the then Director General of Archaeology in India, and myself visited Chamba in order to take stock of the material to be worked, we found *inter alia* Dr Vogel's own manuscripts, comprising well nigh three hundred pages, preserved in the Bhuri Singh Museum there. These were later on sent to the office of the Director General of Archaeology in India New Delhi, and were subsequently placed at my disposal.

These manuscripts concern only the copper plate charters which form the bulk of this volume. They contain transcripts in some cases complete and in the other partial, explanatory notes here and there, translations of parts of a few inscriptions, identification of some of the places mentioned in the grants and notes touching the plan of the work as envisaged by Dr Vogel. All this material, it gives me pleasure to record, stood me in good stead, it afforded me both guidance and assistance in carrying out the allotted task more or less according to the plan visualised by Dr Vogel himself.

The Bhuri Singh Museum at Chamba had in its possession also impressions of the great many of the copper plate inscriptions dealt with here, which were likewise sent to the office of the Director General of Archaeology in India New Delhi. A similar

¹ It may be pointed out that the term *Muhammadan* has been employed here more for convenience sake. It refers to the Muslim rule in the Panjab—a geographical and does not necessarily denote the cultural influence of Islam whereby the Chamba State was evidently influenced owing to its secluded and secluded position.

collection of impressions existed in the office of the Superintendent Archaeological Survey, Frontier (then Northern) Circle Lahore (now in Pakistan) which in like manner was made available. The two collections supplemented each other, though some few gaps still remained to be filled.

When the whole of the existing material was thus assembled in the office of the Director General of Archaeology in India, New Delhi, two post graduates, namely Mr S. K. Dikshit, M. A.¹ and Mr Krishna Deva, M. A., availed themselves of the opportunity of studying it. Besides checking it they added some useful notes of their own.

It was early in the year 1939 that I was formally called upon to undertake the task and to visit Chamba in that connection. Mr Krishna Deva was then deputed to accompany me for rendering assistance in the work.

A personal visit to Chamba was essential for various reasons. The eighty odd copper plate charters treated of here are substantially couched in the *Bhasha* or the local dialect called Chambyali in a form which, in consonance with the nature of the subject matter, necessarily differs from the common parlance and abounds in obscure expressions and abstruse terms, and, on top of that, is more or less obsolete at present. Such hard nuts could be cracked only with the help locally available. Secondly, it was possible readily to identify different places, rivers, mountains and so forth, that are mentioned in the records likewise by personal enquiries. Thirdly if any of the original documents were required either for examination or for comparison they were easy of access only within the State. Besides there was a possibility of discovering additional epigraphs.

Speaking of additional discoveries, it may be pointed out that three of the copper plate inscriptions dealt with here, namely Nos. 33, 81 and 82 have not been noticed by Dr Vogel. Nor do the two collections of impressions referred to above include any impressions of them. They thus appear to be subsequent acquisitions. The first of them, that is No. 33, pertains to Lalabhadra, while the remaining two Nos. 81 and 82, belong to Gurusinha. It is of course quite likely that Dr Vogel was aware of the existence of these last two, but that he considered them to be of too late a date to be included in his collection. There is, however, one consideration that militates against such a supposition. The last copper plate charter noticed by him is said to be dated V S 1941, which is not included here. The two records in question (Nos. 81 and 82) are earlier than that by one quarter of a century. On the other hand it can be said, at least of the last record (No. 82) that built as it is in the right wall of the main entrance leading to the temples of Lakshmi Narayana and other divinities it is so prominently situated that it can hardly escape notice even of a casual visitor there.

¹ Son of Rao Bahadur A. N. Dikshi, Director General of Archaeology in India. He is at present recently finished his University course.

² This scholar under training in the Archaeological Survey of India and now a Superintendent in the Department.

As indicated above, estampages of some of the copper plate charters were still wanting. Since necessary facilities were not to be had in Chamba for taking the required inked impressions of such records we had to be content only with their photographs which were prepared by Mr Mangat Rai Mehta then attached to the office of the Superintendent, Archaeological Survey, Frontier Circle, Lahore

During my stay in Chamba which lasted for two months much spadework was done fresh transcripts prepared, elucidative notes taken and rough translation drawn up, all this with the help so generously lent by the Rajaguru, *Pandit Thākur Das*, who had formerly assisted Dr Vogel in like manner, and to whose ability and worthiness Dr Vogel has paid a well deserved tribute of praise while acknowledging his assistance¹ In fact he is admittedly the only person alive in the Chamba State who can understand and interpret the language of the old documents edited here and it is a matter of deep gratification that his services have still been available²

Before closing this note, I wish to record my grateful acknowledgments for the help received from different quarters in the production of this work First of all, my sincere thanks are due to Professor Dr J Ph Vogel and the late Rao Bahadur K N Dikshit, both of whom from time to time favoured me with various useful suggestions and encouraging remarks while the work was under preparation Next, I wish to express my gratitude to the then Council of Administration, Chamba State, consisting of Col H S Strong, C I E, the President Dewan Bahadur Madho Ram, the Minister, and Rai Sahib Har Govind, the Judicial Member who readily and willingly provided me with all facilities in connection with my study of the inscriptions during my stay in Chamba and also evinced keen interest therein

To the Rajaguru, *Pandit Thākur Das*, I am greatly indebted for his ungrudging help which has proved most valuable and indispensable for a proper treatment of the records concerned Further, I am thankful to Mr Jawant Ram, B A, B T, the then Head Master, State High School, Chamba, and Curator, Bhuri Singh Museum, Chamba, who likewise lent me a helping hand in solving some of the knotty textual problems

Last but not least, I have to acknowledge equally thankfully the assistance received from Mr Krishna Deva, M A, now a Superintendent in the Department His collaboration at that stage has helped in expediting the work

Completion of the task fills me with joy, amply compensating for the pains it has cost me *kleśah phalena hi punornvatām vidhatte*³

B CH CHHABRA

¹ *ACS Pt I Preface* p. 13

² It may be added though that in spite of the best help available certain expressions in the said records still remain unexplained

POSTSCRIPT

The publication of this Memoir at long last it may gratefully be recorded is mainly due to the active interest taken by Professor Dr J Ph Vogel. I have constantly been in touch with him and have all along been receiving advice and encouragement from him. Luckily for us he continues to be hale and hearty and in spite of his advanced age he keeps himself busy with his scholarly pursuits. He celebrated his 86th birthday on the 9th January 1957 and is thus now running his 87th year. Let me conclude by saying writes he in his letter to me written just a day earlier i.e. on the 8th January 1957 that I am in excellent health and still working on my book on the *hamsa*. I hope to complete it in 1957 if my *ayukshatvam* allows it.

It is nearly 17 years since the foregoing preface was written and the work was made press ready. During this period many changes have taken place. A stage came when the idea of publishing the work was almost given up. Professor Vogel then came forward urging upon the Government of India the necessity of expediting the publication of Part II of the *Antiquities of Chamba State*. He even suggested that the work might be entrusted to the Royal Asiatic Society of London or to some other learned society abroad if it were not possible to have it published in India. After some correspondence, it was decided that the work should be split into two sections—epigraphy and general archaeology. It may be recalled that originally Part II of the *Antiquities of Chamba State* was designed to contain both these sections in one volume written jointly by Dr H Goetz and myself. The former was to write on the temple architecture paintings etc of Chamba and myself on the inscriptions. The section of Dr Goetz has since been published as Memoirs of the Kern Institute No. 1 under the title *The Early Wooden Temples of Chamba*. With the publication of the present work the rest of the material has now been published.

It may be observed that during the long interval some more inscriptions have been discovered in Chamba. I hope to edit these subsequently and also to prepare an index to both Part I and Part II of the *Antiquities of Chamba State*.

Owing to certain unavoidable circumstances the printing of this Memoir had to be delayed for several years during which period I received further welcome help from Dr G S Gai as well as from Messrs M Venkataramayya and Satya Shrivra all of the Department of Archaeology especially in checking and reading the proofs.

Finally I take the opportunity also to express my gratitude to Messrs M K Majumdar (*General Manager*), G Mathen (*Asstt Manager*), T, A K Das (*Foreman Class I*), D MLE and others of the Government of India Press New Delhi, for the personal interest and trouble taken by them in pushing the matter through the press.

MAHARASANKRANTI,
January 14 1957

B CH CHILABRA.

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ABBREVIATIONS

ACS	Antiquities of Chamba State
AFRAS NO	Annual Progress Report of Archaeological Survey Northern Circle
ARASI	Annual Report of Archaeological Survey of India
CSG	Chamba State Gazetteer
HPHS	History of Panjab Hill States
Ind Ant	Indian Antiquary
RV	Pigveda

INTRODUCTION

COPPER-PLATE INSCRIPTIONS

The total number of copper plate inscriptions that are included in this work is eighty two. The first of them is dated V S 1387, and the last V S 1915. They pertain to twelve successive rulers, from Vairisimhavarman to Śrisimha as detailed below —

Serial numbers	Ruler's name	Number of plates
1	Vairisimhavarman	1
2—5	Bhotavarman	4
6—8	Samgramavarman	3
9—10	Ānandavarman	2
11—19	Gñesavarman	9
20—26	Pratāpasimha	7
27—69	Balabhadra	43
70—76	Prithvisimha	7
77	Śatrusimha	1
78	Umedasimha	1
79—80	Rajasimha	2
81—82	Śrisimha	2

It will be seen that literally more than half of the total number of these charters belong to Balabhadra alone. This striking disproportion testifies to the excessively generous disposition¹ of this prince of which we shall by and by have more evidence.

COMMON FEATURES OF ALL PLATES

Some characteristics are common to all the copper plate charters discovered in the Chamba State and are peculiar to them inasmuch as they are not commonly met with in similar contemporary documents found elsewhere in India. They may be summed up as follows: (1) Every charter consists of a single sheet of copper, though the size varies greatly. (2) Each plate is provided with a handle to its proper right. The plate thus puts on the appearance of a *talhi* or a wooden board.

[It is no doubt true to a certain degree but on the other hand we have to take into consideration the exception by the reign of Balabhadra. I have calculated the number of grants per regnal year and found that his grants were not less in number than those of Pratāpasimha and even than those of Gñesavarman who reigned subsequent to the arrival of Surananda. I regard the great number of copper plate grants chiefly as the result of cultural conditions, the enormous massiveness of the local civilisation. The time before was too barbarian; the later times adopted the civilisation of the Mughal and the British.]

used by school children. In some cases this handle has broken away, partly or altogether. Again, some of the handles have a hole pierced in the centre through which may be passed a cord by means of which the plate could be hung on to a peg in a safe corner—that is what the owners of the plates probably used to do. (2) Every one of the plates is invariably engraved only on one side. The predilection for such an arrangement is very much in evidence on certain plates, where the text runs on into all the margins, not excepting the handle while the size of letters in its concluding portion is gradually diminished into the bargain. A typical example of this kind is supplied by the inscription No. 32 though No. 23 beats it in respect of suggestion. (4) Almost every plate has a seal engraved usually in the top left corner in the shape of a rosette or some other ornamental design. The space in its centre is occupied by a legend invariably in Nāgarī characters, containing the name of the ruler to whom the deed concerned pertains. In a few instances the seal is replaced by the word *sakti* likewise in Nāgarī characters. The significance of this has been discussed below.¹

LITHIC RECORDS

The stone inscriptions dealt with in this volume do not compare favourably—neither in quantity nor in quality—with the copper plate records. Their number amounts to twenty one. The most outstanding of the lithic records is the Chabutra stone inscription of V S 1717. It is the precise dating in it that vests it with importance which has been duly considered elsewhere.²

The nineteen short epigraphs of the Vajresvari temple are mere labels giving names of the artisans except one which is dated and informs us that the (*reparation*) work was started on the given date.

MISCELLANEOUS INSCRIPTIONS

The short inscription appearing on the massive bell suspended from the ceiling of the *maṇḍapa* of the Chāmunda temple stands out by itself, as it cannot be included in either of the preceding two classes. It is dated, gives the names of the dedicator and the manufacturer of the bell, and mentions its weight and cost.

PALAEOGRAPHY

Our inscriptions represent two distinct characters. Devanagari and Devasesha. The use of the former is restricted mostly to the legends appearing on the seals of the copper plate charters. Later on, however Devanagari alone is employed in such records. The earliest of this kind in Chamba is Umedasimha's grant of V S 1805 (No. 78).³

¹ See p. 75

² See below p. 10

³ Dr. Vogel's statement that the grant of V S 1833 refers to a similar grant of A.D. 1045 is incorrect.

Devāśeṣha refers to a later development of the Śāradā alphabet. Dr Vogel has made an exhaustive study of the subject and has arrived at definite conclusions which may, with advantage, be recapitulated here. The evolution of the scripts in question is, in brief, like this: Brāhmī→Western Gupta→Kutīla→Śāradā→Devāśeṣha→Takari. Kutīla, of which Śāradā is shown to be the immediate descendant, continued up to the end of the 8th or the beginning of the 9th century A. D., which thus becomes the epoch of Śāradā. The script continues undergoing slow but sure changes until, by the beginning of the 13th century A. D., its appearance is sufficiently altered to justify a separate designation. That is then Devāśeṣha. Dr Vogel has pointed out that scholars like Bühler applied the term Śāradā even to this later phase of the character, though distinguishing it as 'later Śāradā', but that a special name was desirable¹. Although the term Devāśeṣha is but little known outside Chamba, yet it has been adopted for the sake of convenience².

Dr Vogel was concerned mainly with the Śāradā characters. He has fully described the formation of each individual letter. In doing so, he has drawn attention to the peculiarities of Devāśeṣha as well, illustrating the points by referring to the two inscriptions written in that alphabet, facsimiles of which had by then been published, namely the spurious Sai copper plate inscription of Viḍagdhavarman³ and a copper plate grant of Bahādur Singh of Kullū⁴. These records belong to the 16th century A. D.

The inscriptions edited here are fairly numerous and range in date from the early part of the 14th century to the middle of the 19th century. As such, they afford us ample scope for studying the peculiarities of the character and its gradual development in the course of over five hundred years with greater precision.

Before proceeding with a detailed examination of this nature, I may point out that the original nailheads or wedges of Kutīla, which turned into small horizontal strokes in Śāradā, in turn, developed into top strokes in Devāśeṣha and lend it a distinctive appearance. Devanāgarī, as we know, represents the climax of this process. In Devāśeṣha some letters, like *gh*, *th*, *n*, *p*, *m*, *sh*, and *s*, still appear with an open top, while in Devanāgarī they are provided with a top stroke.

Initial Vowels

"In Devāśeṣha initial *a* and *ā* preserve essentially the same shape as in Śāradā, but the top is closed by means of a top stroke as in Devanāgarī, and the wedge at the foot of the vertical sometimes becomes a triangular loop." To be exact, the

¹ *Ibid* p. 47

² It may be observed that Dr Vogel has himself used the term Takari when he means Devāśeṣha (*ACS* Pt. I, p. 170). However, while editing "A copper plate grant of Bahādur Singh of Kullū" he had drawn attention to the term Devāśeṣha (*ARASI* 1903-04, p. 267). It is to be noted that Takari is a later stage in the transition. A curious variety of it is represented in one of our inscriptions, namely in the treaty between Rajasūmba and Śudāsārachanda (No. 80) which presumably provides us with a specimen of Rajasūmba's own handwriting.

³ *ACS*, Pt. I pp. 169 ff. Plate XVIII facing p. 170

⁴ *ARASI*, 1903-04, pp. 281 ff. Plate LXXI facing p. 283

⁵ *ACS*, Pt. I p. 50

to only appear to α only (1)¹ The length is denoted by a hook instead of the loop at the foot (2) Examples of the latter are comparatively few. The regular loop of α may be taken as a regular feature of the sign. The signs in No 7² line 12 are only ephemeral. Examples of α may be seen in No 13 line 14, while those of α are met with in No 14, line 3, No 22 line 1, No 19 etc. The form of α in No 1 line 5, is rather unusual.

The sign retained its original shape which consists of two dots and a curve (3) Examples see No 12 lines 7 and 10 and No 37, line 10 where in certain cases the two dots are replaced by two small circles (4) This may be seen in No 5 lines 15 and 16 No 8, line 15. The sign in No 1 line 16 appears irregular inasmuch as it is inclined towards the right. The signs in No 76, lines 8 and 10, exhibit the mark of medial ϕ instead of two dots or circles, though the same inscription in lines 7 and 8 shows the first sign as well. The sign with the superscribed medial stroke instead of two dots or circles appears also in No 67, lines 8, 9, 10, 11, 12, 14, 15, etc. Thus this constitutes a regular variety of the initial.

The sign of initial ν is of rare occurrence but it presents a very interesting phase in its development. Discussing its form in Śāradā, Dr Vogel observes that "the upper and lower dots of ancient sign, which consisted of four dots," have been converted into a vertical stroke with a wedge on each end.³ This is exemplified by the Sarahan *prastāva*,⁴ where it occurs only once (5). In Devasesha its development is remarkable and quite consistent with the peculiarities already noticed. In the case of initial α , we have observed how the wedge at the foot of the vertical becomes a triangular loop. We have also observed that a wedge at the top of letters in general becomes a horizontal topstroke. This dual process has taken place in the case of initial ν with the result that the vertical stroke with a wedge on each end has assumed the form of the letter *ra* (6). In the disposal of the two dots also, the writers of Devasesha have introduced a modification: they have removed them from the flanking position and placed them on the top. Thus the form of the letter appears as (7). Instances of this may be seen in No 38, lines 8 and 10, No 39, line 11.

The sign of initial u has not suffered much in shape from its original (8). The observations made by Dr Vogel concerning this hold good. The upward stroke differentiates the u from t . In the later inscriptions the two *aksharas* are often hard to distinguish.⁵ The upward tendency of the stroke (9) is, in some instances, carried to the extreme, so that it curls over the body of the latter. See for instance, in No 1, lines 11, 13, (10) and 17. Instances of the normal sign are abundant.

¹ Here and further on the figures within round brackets refer to the illustration on the accompanying alphabetical chart.

² We like to suppose the inscription to be as follows.

³ *ACF* Pt I p 30

⁴ *Id* text line 1. Plate facing p 156

⁵ *Ibid* p 0

ALPHABETICAL CHART

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
2 3 4 5 6 7 8

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
9 10 11 12 13 14 15 16

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
17 18 19 20 21 22 23 24

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
25 26 27 28 29 30 31 32

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
33 34 35 36 37 38 39 40

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
41 42 43 44 45 46 47 48 49

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
50 51 52 53 54 55 56 57

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
58 59 60 61 62 63 64

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
65 66 67 68 69 70

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
71 72 73 74 75 76 77

No instance of initial *ū* is afforded by our inscriptions. However, it presumably retained its original shape which is that of *ū* with a mark of length consisting of a downward curve attached to the middle of the letter on the right (11).

The form of initial *ṛ* is met with in some inscriptions, e.g., in the word *raṛaṭṭha* in No. 28 line 3, and No. 37, line 3. It resembles that of the letter *ṛ*, which is generally retained in its medial position as well.

Like initial *ṛ*, initial *e* and *ai* also show several forms slightly varying from one another. Its essential feature is an equilateral triangle which alone represented the ancient form its base forming the top stroke. The wedge which came to be attached to the left end of the top stroke in Sarada, becomes a downward vertical stroke in Devasesha (12), e.g., see No. 37, line 15. In some instances, the triangle assumes the appearance of a circle, while the vertical stroke is lengthened and slightly curved to the right, which tendency leads to the formation of the Devanagari *e* (13), see, for instance, No. 12, lines 9 and 10. A superscribed *e* stroke added to this sign usually makes it initial *ai* (14), but all the instances in our inscriptions show that this, too, stands for initial *e*. Its value as such is determined by the words such as *toye* used side by side with *tae*, compare No. 2 lines 7 and 8, No. 1 line 8. A parallel instance is afforded by Gurumukhi wherein initial *e* is composed of the sign for initial *e* provided with a superscribed *e* stroke (15). Moreover, in this variety, in certain cases, the vertical stroke appears on the right instead of on the left (16), as may be seen in No. 1, lines 8, 13 and 16.

As regards the form of initial *o*, our records furnish any number of instances. It resembles the sign for initial *u* with an additional small vertical stroke hanging down from the top end of the letter (17). A typical example of it may be seen in No. 37, lines 11, 12. The one occurring in line 13 of the same record appears in its modified form, the bottom curve is shortened and the small vertical stroke is correspondingly lengthened (18). The same inscription, in its line 1 also exemplifies how the sacred syllable *om* is usually formed in these inscriptions. The sign of *o* has not only an *anusvara* over it, but also a semi circle, in other words, it has an inversed *anunasika* over it (19). In a few inscriptions, this is expressed by a special symbol as was the practice in earlier inscriptions, e.g., No. 8, line 1. A more rational instance is supplied by No. 5, line 1, where this sacred syllable consists of the sign for *o* with a regular mark of *anunasika* over it. The vertical stroke in this case is replaced by a slanting one.

Only a doubtful instance of initial *au* occurs in No. 1, line 8, but here, too, as in the case of *ai*, the sign in question is more likely that of *o* only. It consists of the sign of initial *u* with a superscribed *o* stroke (20).

Anusvara and Anunasika

A simple dot over a letter represents *anusvāra*. In a few inscriptions a small circle is used instead of a dot, for instance in Nos. 5 and 60. *Anunasika* is seldom used in these documents, except perhaps, as noticed above, in the sacred syllable *om*. Of that, too, only one instance gives its correct shape (21), in No. 5, line 1.

The Sarada script on which this book is based is the only one in which the sacred syllable *om* is mostly expressed by a symbol. ACS Pt. I p. 51.

Visarga, Jihvāmuliya and Upadhmanīya

Visarga is represented by its usual sign, two dots one above the other after a letter. Here, too, dots are occasionally replaced by small circles as in No. 5.

Jihvāmuliya and *Upadhmanīya* are not met with in our inscriptions. The *sh* before *la* in such expressions as *krīṭamtashīloraṇa* occurring in several inscriptions, seems to be a mistaken copy of *jihvāmuliya* formerly correctly used in such cases.¹

Consonants

The original Brahmi sign for *l*, which consisted of a vertical stroke and a cross bar (22), undergoing the usual changes (23) assumed a totally different shape in Śāradā, having developed an angular loop to the left (24). In Devāsēsha this form continued in earlier inscriptions, e.g., No. 1, but later on the curve to the right also developed into a loop (25), so that it approached the sign for *clh* in shape. In combination with certain vowels and consonants such as *u*, *i*, *e*, *sh*, both the loops so disappear that its original shape cannot be recognised. See for instance, *kukla*, *Krishna*, *Vikrama*, and *pakṣe* in No. 37 lines 1, 2, 1 and 2 respectively.

The letter *kh* is expressed by two different signs one of which has the same appearance as in Śāradā (26) and the other resembles the sign for *sh* (27). The former is, in fact, the proper sign. The latter has resulted from the variant pronunciation of *sh* as *kh* in the north. This latter, it may be observed, has become established as the regular form of *kh* in Gurumukhī (28). Examples of the first may be seen in No. 37, lines 2, 6, and of the second in No. 1, lines 8, 9, No. 70, line 2.

The form of the letter *a* has proved more conservative than those of many others. It is the same in Śāradā, Devāsēsha, Gurumukhī and Devanagari (29).

Now *gh* has changed its form much (30). Examples of it may be compared in No. 33, line 12, No. 44, line 16.

The letter *ṇ* appears single in the word *manan* (for *mangam*) in a few inscriptions where its form can be determined as somewhat resembling the figure 8 in Devanagari (31), see No. 34 line 14. It also occurs in the names Panī² (for Pangi) in No. 70, line 6 and *Dalanane* in No. 37, line 13. As the first member of a conjunct it may be seen in the name Gamngiya in No. 18, line 3, where the same form is recognisable.

The form of *ch* has been described as quadrangular in Śāradā, which has developed a cursive loop at the lower left end in Devāsēsha (32).³ In some instances its right limb has become a vertical stroke, in which case it is confused with the sign for *s*. Compare, for example, *chompaka* and *prakusita* in No. 5, lines 1 and line 2 respectively. Its normal form may be seen in No. 33 lines 1, 2.

¹ A similar instance in the case of *upadhmanīya* has been noticed.

² This instance has been pointed out by Dr. Vogel in *ACS Pt. I p. 52 n. 1*.

³ *ibid.* p. 70.

The form of *chh*, as has been indicated above, is sometimes confused with that of *h* (33). On the whole, however, it is fairly distinct. In some cases it also resembles the usual sign for the cerebral *l* (34). Examples may be compared in No 1, line 14, No. 12, line 9, No 67, lines 13, 14.

The sign for the letter *j* has been singled out as the most conservative of all. The only modification that it has undergone in Devasesha is, according to Dr. Vogel, the disappearance of the wedge which was attached to the right end of the top stroke (35).¹ See, for instance, in No 1, line 5, No 67, line 5. It may, however, be observed that in many instances the wedge has turned into a small upward stroke which is apt to be confused as the sign for medial *a*. For example, see No 5, lines 6, 7 and 8. The medial *a* in connection with *j* is indicated mostly in the ancient fashion, namely it is attached to the central prong, see *maharagadhvaja* in No 33, line 8. In the conjuncts *jj* and *jh* the original form of *j* is clearly recognisable. See No 33, line 7 and No 33, line 6.

The instances of *jh* are not rare in our inscriptions. They may be compared in No 6, line 7, No 7, line 7, No 37, lines 13, 14. The form consists of the sign for *r* or Sarada *h* with a curve attached by means of a small horizontal stroke to the middle of it on the right (36).

The letter *n* appears only as the second member of the conjunct letter *jn* where it has the appearance of *l* without the top stroke. See, for examples, No 5, line 7, No 33, line 7.

The sign for the letter *t*, on the whole, has retained its old form in Devasesha which has the same appearance as initial *ra*, but provided with a top stroke (37). See for instance, No 9, line 10, No 25, line 7. Sometimes, a hook pointing downwards is attached to the right end of its top stroke, as twice in No 37, line 11. This usually denotes medial *a*, as may be compared in the same inscription, No 37, lines 11, 16. The form of the subscript *t* in *tta* is remarkable in No 19, lines 2, 4 and No 33, line 4 as compared with the same in No 37, line 7. Perhaps the former stands really for *ttha*. In some cases the Devasesha *t* appears exactly like the Devanagari *t*, as is evident in No 12, line 14.

The letter *th* is represented by a very simple sign, consisting only of a circle (38), as may be seen in No 5, line 16. In its subscript form, however, it looks exactly like a subscript *r*. See, for example, No 33, line 18. This inscription also illustrates the fact that subscript *t* and *th* are often interchanged, see *pratishta* for *pratishtha* in line 2, *shoshith* for *shashit* in line 17, and *ttha* as noticed above in *bhattharal a* for *bhattaral a* in line 4. The form of the final *t* with the *vrana* stroke, crossing the top right end of the letter, is also remarkable, in No 33, line 10.

The sign of the letter *ḍ* in Devasesha is peculiar, having developed two loops, one above the other, the upper one being circular, and the lower triangular (39). See, for example, No 37, line 13 where it occurs thrice. The forms with medial *a* and *u* are noteworthy, see in No 7, lines 4, 12, No 33, lines 9, 11. So also is the form of the conjunct *ḍa*, as in No 5, line 9, No 39, line 8.

The form of the letter *dh* has also acquired two loops but both in one line (40) If the loop in the right be drawn nearer to the vertical line in the centre, the sign will resemble that for *chh*. Its examples may be seen in No 1, lines 7, 8, No 37, lines 10, 12

The sign of *na* may best be described as the Devanagari numeral 3 with left side down (41) When the medial *a* is attached to it, it takes a peculiar shape (42) Both *na* and *na* may be seen in No 37, line 5 when forming the first member of a conjunct, it does not lose its serif on the right, but when subscript, it appears without that with the result that it looks similar to subscript *l* and *n*. See *mandala* in No 5, line 9 *Krishna* in No 37, lines 2, 8 *Kullu* in No 37, line 8, and *pratijna* in No 33, line 7

The letter *t* as has been indicated above, is very similar to initial *u* in form. For example, *t* in *pandite* and *u* in *udum* both in No 5, line 10, may be compared. With a subscript *i*, it looks like the numeral 4 (44), as may be seen in No 20, line 6, No 33, line 13. When the top stroke is a little longer it cannot be mistaken for the numeral 2, as in No 5, line 2. The formation of the conjunct *tta* is noteworthy, see, for example, in No 33, line 5. No 37, lines 1, 11. Other ligatures with *t* will be instanced below.

The form of *th* is similar to that of *sh*, with the only difference that *sh* has an open top while *th* has its top closed by means of a top stroke (45). See, for example No 33, line 11, No 37, line 15, where it appears twice. In the ligature *rtha*, it is entirely different—the ligature has the appearance of Bengali *ra* (46), as may be noticed in No 33, line 10.

The letter *d* is represented by a sign which differs from that for *ch* only slightly—*ch* is closed on the top right, while *d* is open (47). Moreover the angular portion at the bottom right is more pronounced in the case of *d*. Both the letters may be compared in No 33, line 1. The form of the ligature *dva* and *dda* may be observed in No 33, line 15, and No 37, line 5 respectively.

No change seems to have taken place in the form of *dh*, which appears in Devanagari the same as it is in Śarada and even in early scripts which resembles the Roman letter *U* with the top closed (48). See, for example No 20, lines 5, 8, No 37, lines 5, 6. In a few instances, the right vertical line projects a little downwards, giving the letter the appearance of Devanagari *p* (49), as may be seen in No 5, lines 1, 6. In the same inscription a peculiar form of the ligature *ndha* may be observed in line 2.

The letter *n* appears mostly in its uplooped form (50), as may be seen in No 33, line 14. In some later inscriptions, its looped form (51) also occurs. See, for instance No 77, lines 4, 5, though the same inscription gives also the unlooped variety in line 1.

The sign for *p* remains without a top stroke throughout, even in Takari and Gurumukhi (52). It does not present much variation of form even in ligatures.

The instances of *ph* are few and far between, but enough to show its form clearly. It resembles that of *dh* or *h* (53). If the curve is made into a loop, it will correspond to the form *dh*, and if the loop on the right is reduced to a mere curve, it will answer to the sign of *h*. Instances of *ph* may be seen in No 25, lines 6, 10, 13, No 37, line 9.

As remarked by Dr Vogel,¹ no separate sign for *b* has been used in Devasesha. It has throughout been expressed by the sign for *v*. In giving the texts, therefore, the same sign has been rendered by *b* or *v* as required by the case.

The sign for *bh* shows a further development from its original shape: the triangle has become a triangular loop and later on a circular loop (54). The latter form can be easily confused with the looped *t*. For instance, see *t* and *bh* in *pūjita pādā-pitha-nyā-bhūya bala* in No 77, lines 6, 7. The examples of the other form are found in No 20, line 5, No 37, lines 7, 8, 10, etc. In line 18 of No 37 we have the instance of a subscript *bh*, which is quite recognisable.

The letter *m* is expressed by a sign which has an open top and a loop below on the left (55). It differs from the sign for *s* only by the absence of a small horizontal stroke attached to the top left (56). This distinction is, however, not always observed, with the result that both the letters appear alike. The examples of the distinct *m* and *s* may be compared in *lasamāna-manasa* in No 33, line 7. Instances of the confused forms may be seen in *masa* in No 37, line 2, No 52, line 2, etc.

The form of *y* in Devasesha is the same as in Devanagari (57). The top stroke in Devasesha is usually a short one, while in Devanagari it extends a little on either side (4). The subscript *y* appears like subscript *n* in shape. See No. 20, lines 1, 2, 4, 8, 10. In the ligature *rya*, however, it shows a downward stroke added to its lower end, and the ligature looks like Devanagari *du* (58), as may be seen in *paryamta* in No 20, line 9, No 52 line 9, in *surya* in No 9, line 4, and in *sūrya* in No 33, line 8.

The sign of *r* is similar in shape to that of *n*. In well executed forms the loop of *r* is more angular and that of *n* more circular (59). As the first member of a conjunct it usually retains its own form, and is not superscript, as may be seen in *dharma setar naranām* in No 33, line 14. The best example of it is perhaps to be found in the ligature *rya* in *chakracority ulama* in No 33, line 5, where *r* is seen very prominently as the chief member, while the other letters are subscripted to it. In some cases, however, its position is reduced to a mere superscribed stroke as in *reha* of *archa-mya* in No 33, line 2. In combination with *a*, this stroke is not superscribed, but added on to the loop of the letter so that it assumes the appearance of Devanagari *ch*. This may be seen in *sarvāñ* and *sarvan* in No 33, lines 4 and 14 respectively. As subscript letter, *r* shows two forms, one just like in Devanagari when written cursive-ly, a small stroke pointing to the left at the foot of the letter, and the other more like the cursive Devanagari medial *n*, a looped stroke pointing to the right. The

first may be seen in *chakra* in No 33, line 5, and the other in *Si Pratapa* in No 33, line 12. In No 24 lines 4-5, however, the word *chakra* has a different form. Here, the subscript *r* resembles the looped form of the Devasesha medial *ā*.

The form of *l* has no peculiarities to exhibit. It is the same as in Devanagari (60), and occurs in every inscription.

Our inscriptions also show the use of the final *l* in abundance, which is represented by the usual *l* form with a dot below. It is seen in No 1, line 7.

The form of *v* we have already discussed in connection with that of *r* with which it often gets confused, as is exemplified by *Viśa* in No 20, line 6.

The form of *s* is similar to that of *ś* with the only difference that the former has a closed top and the latter an open one (61).

The same difference as has already been noticed, occurs between the forms of *th* and *śh*, that are otherwise alike (62). It has also been shown that the sign of *śh* stands sometimes for *lh*.

The form of *h* has been explained while discussing the sign for *ph*. The example of *h* may be seen in No 37, lines 7, 11, 12, 14, 15 etc., where it appears in its well developed form. Sometimes it is confused with *r*, see, for example, in No 20, lines 5, 10.

Vivama

In connection with the form of *r* we have shown above how a final consonant is so denoted by a slanting stroke running across the right end of the letter. More examples of this are provided by *t* in No 20, line 10, *n* in No 33, line 14, and *m* in No 33, line 10.

Medial vowels

In Devasesha medial *a* is expressed still in the old fashion, by a little stroke attached to the right end of the letter on the top, and not by a *prishtha matrā* as in Devanagari. That little stroke, however, takes various forms. In its simplest, it merely stands vertical or slightly slanting as may be observed in No 37. In others it forms a v shaped bend (63), the position of which again varies and in still others it takes a cursive loop (64). All these fanciful varieties are illustrated in No 20.

Medial *i* and *e* are expressed in Devasesha in the same manner as in Devanagari (65).

Two different signs are employed to denote a medial *u*, one consists of a curve, as in Devanagari, and the other of a triangle, attached at the foot of the letter. The triangle is very often confused with the subscript *v*. For example, there is no difference in shape between *su* of *suta* in No 33, line 4, and *sva* of *svayam* in the next record, line 16. The medial *u* with *r* is expressed in the same way as in Devanagari, as may be seen in *Rupuru* in No 5, line 16. The Devasesha *ru* thus looks like *hla* and the Śāradī *ru*.

Medial *u* is also expressed in two different ways. In one, the curve representing a medial *u*, is reduplicated while in the other the cursive Devanagari medial *u* appears reversed or, in other words the looped form of the Devasesha subscript *u* or of *th* is reversed (66). This last may be compared in *sreshtha surya vamśo* in No. 33, line 8. The other form is seen in *bhūyo bhuyo* in No. 33, line 15.

As already indicated, the sign of medial *ri* is similar to that of subscript *y*. The point will be clear by comparing *gyu* in No. 33, line 4 and *lyu* in No. 37 line 17—where, in the foregoing word *smṛti*, the medial *ri* opens upwards instead of to the right and is thereby quite distinct from the subscript *y*. It is this type of medial *ri* that occurs in *prī* of *prīṭaye* of No. 1, line 5, which has such an unfamiliar look.

A superscribed horizontal stroke represents a medial *e*, and two such strokes placed one above the other, denote a medial *ai*. In later inscriptions they become slanting and appear quite like Devanagari signs for medial *e* and *ai*, as may be seen in No. 77.

A superscribed wavy line consisting of two downward curves (67) as appear in one of the varieties of initial *i*, expresses a medial *o*. This combined with the sign of medial *a* makes it into a medial *au*. Examples of both of them may be seen in No. 37 line 2. Later inscriptions show the continuation of the same practice as may be verified in No. 72, No. 77, etc.

Ligatures

In the foregoing discussion forms of a number of ligatures have already been demonstrated. Below are cited some more that present noteworthy features: *sti* No. 1, line 1, No. 5, line 1, No. 20, line 1. In the last quoted instance the subscript *t* has a loop—*stra*, No. 1, line 1, No. 20, line 1, No. 33 line 1. *nha*, No. 1, line 1—*hma* No. 1, line 6, No. 33, line 10—*hya* No. 1, line 12—*dilhi* and *khi*, No. 5, line 5—*ndru*, No. 5, line 6—*ka*, No. 5, line 14—*ryu*, No. 8, line 5—*sha* No. 8, line 5—*khya*, No. 8 line 8—*mgra*, No. 8, line 9—*mbha* and *stha*, No. 14, line 7—*dra*, No. 14, line 8—*mai*, No. 14, line 11.

Numerals

The Chamla inscriptions employ the system of decimal numeration wherever there is occasion for using numbers. The signs of the figures are fairly uniform throughout on the whole, though variations in certain cases are distinctly observable. Below is given a brief description of each individual figure.

The figure 1 is represented by two different signs, one a circle (0) and the other an incomplete circle resembling a horse shoe with its ends facing downwards or resembling the Roman letter U placed upside down (68). In some inscriptions both the signs are used side by side, e.g., 1651 in No. 35 line 1. It may be noted that the circle always denotes 1 and never the zero which in the Chamla inscriptions is expressed by a mere dot. For instance, see 70 in the same inscription and the same line as cited above.

In this instance the triangle representing the medial *u* intrudes into the line below.

The sign for the figure 2 resembles that which ordinarily stands for the figure 3 in Nagari (a). Sometimes its bottom stroke is drawn further with an upward tendency, while the upper curve appears closed forming almost a circle. For examples, see No 20 line 13 No 21 line 11, No 33, line 10

The next figure, 3 is represented by the same sign with an addition of a tail hanging down from the bottom stroke where it closes it forms a loop (69). The same sign is used in Nagari also having the same meaning. The occasional features noticed in the case of the figure 3 are seen also in Nagari. See for instance, No 1, line 1, No 14 line 1, No 25, line 1 No 28, line 10

The sign for the figure 4 is essentially the same as that in Nagari for the same figure (v). In execution, however, it assumes various forms (70) of which the one with a downward stroke attached to its right end is noteworthy. Examples may be seen in No 9, line 1, No 28 line 1, No 33, line 1, No 25 line 7 No 37, line 1. The sign taken as standing for the figure 4 in Nagari, line 15, is entirely different. The sign read as 6 in 62 in No 26, line 1 is more like 4 and may be read as 4

The symbol for the figure 5 is exactly the same as the Devanagari letter *pa* (71) and does not show much variation in shape. Compare, for example, No 9, line 1, No 21, line 1, No 25, line 1 No 37, line 2

The figure 6 is denoted by a symbol which would be the same as that for 4 if placed upside down (72). In its more elaborate form it has a serif attached to its left end and a downward stroke to its right (73). There are some intermediate modifications as well. The instances are supplied by No 1 line 1, No 20, line 2, No 28, line 1 No 33, line 1 No 37, line 2, No 50, line 1 No 52, line 1

The symbol for the figure 7 more or less resembles that for the figure 1 in Nagari (74). See, for example No 1, line 1 No 9 line 1 No 12, line 5, No 20, line 12, No 28, line 1 No 35, line 1 No 37, lines 1, 2. It may be remembered that the sign for the figure 7 in Nagari represents 9 in Devanagari, as will presently be shown. This is best illustrated in 97 in No 12, line 5

The forms of the symbol for the figure 8 vary greatly, but the one resembling the letter *ha* may be taken as a standard one (75), which appears for example, in No 25, line 7. It may be observed that if the curved line, instead of turning to the left ran straight towards the right, it would correspond to the figure 8 in Nagari (76). A tendency towards that is noticeable in the symbol for 8 appearing in No 33, line 1. Some other variations may be seen in No 1, line 1 No 25, line 1, No 44, line 1, No 52, line 1. This last instance is a very remarkable one. The one in No 53, line 1, lacks the top stroke and looks like the letter *ta* (77).

The sign representing the figure 9, as has been indicated and instanced above, resembles that for 7 in Nagari. More examples with slight modifications in its formation, may be seen in No 33 line 1, No 44, line 1, No 50, line 1

A small dot stands for the zero as has already been shown¹

¹ See above p 11

LANGUAGE

The bulk of the inscriptions edited below are bilingual the two languages represented being Sanskrit and Chambyah. The latter is, properly speaking, only a dialect spoken in the Chamba hills. In the inscriptions it is referred to merely as *Bhasha*. It is akin to the Panjabi dialect current in the eastern parts of the Panjab.

These bilingual records generally begin and end with Sanskrit while their middle portion is composed in Chambyah. The initial part usually contains the date, the conventional preamble and a brief statement of the object. The concluding portion as a rule, comprises some customary verses and a mention of the writer of the record. The most important part however, comes in the middle. In fact, that constitutes the deed proper. Since it is meant to be understood by the common people, petty state officials and peasants, who are, generally speaking, ignorant of Sanskrit, it is composed in their tongue and gives out the fullest details possible after their fashion. This accounts for the clumsiness, incoherence and obscurity to be noticed in such portions of the records.

The specimens of Sanskrit composition afforded by our inscriptions betray the fact that Sanskrit scholarship in Chamba was then on the whole very poor. Mostly they are mere repetitions of certain set phrases, bristling with grammatical errors. Some pseudo Sanskrit forms are persistently met with, such as *upabhojananya* for *upabhojana*, *dhavalakrita* for *dharmakrita*, *satyapratijñatva* for *satyapratijñā*, etc.

Terms like *labhālaka* or *labhanika* for *lahad* 'a land measure', and *ghār* 'a land shire' are, however, ingenious adaptations in Sanskrit. The records composed by Surananda and Ramapati contain comparatively few mistakes.

As regards the *Bhasha* compositions we have no criterion by which to judge their merits and demerits. They, however, exhibit the freshness of a spoken language as opposed to a literary vehicle of expression, with all the defects that go with it, such as unnecessary repetitions, clumsy constructions, disregard of grammar, and the like.

Like other dialects in the Panjab, Chambyah also is a derivative of Sanskrit. The original forms of a great many of Chambyah terms are easily traceable. In some cases two forms are current for one and the same word, one nearer the original than the other, e.g., *अस* and *जह* for *अस्त*, *भोन* and *होन* for *भवन*, *अवर* and *अग* for *अग्र*, etc.

ORTHOGRAPHY

In respect of orthography, our inscriptions present very little of real interest, they exhibit more mistakes than peculiarities, as may be typified by *गुक्कस पछ पूर्णमय त्रियु श्रीचपकगुर्विस्तव्यश्रीपरमदवताअरचनीय परमगुरु परमगुरु श्रीमयवजप्रदीपक* (No 2, lines 2-4) for *गुक्के पक्ष पूर्णमाया त्रियु श्रीचम्पकगुर्विस्तव्यश्रीपरमदवताचनीयपरमगुरुपरमथपदी श्री मयवजप्रदीपक*. This passage is cited from a Sanskrit preamble, though it is one of the worst examples, and it needs hardly to be pointed out how much Prakritic influence is in evidence here.

The charter of Vairisimhavarman is dated VS 1387 (=A D 1330) which is presumed to be the first year of his reign¹. There is one significant reference in the *Bhasha* portion of the record. It is to the effect that the king conferred the grant on the donee because he was pleased (*with him*). This indicates that the recipient of the gift must have performed some heroic or otherwise remarkable deed which won him the royal favour.

Manikyavarman—From the *Vamsāvali*² we learn that Vairivarman or Vairisimhavarman had a son called Manikya. He is believed to have succeeded his father to the throne, but no copper plate charter or any other inscription pertaining to him has yet been found. His name is, however, mentioned in one (No. 5) of his son's grants, which also discloses that of his wife, being Jugyaradevi.

Bhotavarman—We have got four (Nos. 2—5) copper plate charters of this king, one (No. 3) of which is decidedly a forgery. In one (No. 5) of his genuine records he is described as 'meditating on the feet of the illustrious Manikyavarman who, as is known from the *Vamsāvali*, was his father. Besides, the same record mentions the name of Bhotavarman's mother as *Jugyaradem* which is as peculiar as his own. Rao Bahadur K. N. Dikshit believes that the name *Bhotavarman* has something to do with *Bhota*, the name by which Tibet is known all over the Indian hills. It may also be pointed out that names of royal personages similarly ending in *ta* are by no means rare in Chamba inscriptions. Analogous instances may be found in such names as *Asata*, *Jasata*, *Somata* and *Bhogata*. Of these the first two are borne by two Chamba kings³ and the other two by two barons or *rājas*⁴ of that state all of whom preceded Bhotavarman by a couple of centuries. The name Jugyaradevi may have been after the name of the village Jungurara⁵ whence she might have hailed.

The name of Bhotavarman's wife was Jijhadevi, as is known from one (No. 8) of his son's charters.

One (No. 4) of Bhotavarman's four charters is peculiar inasmuch as its grantee is not a Brahman, but a Kshatriya who received the gift of land and an annuity cash as a reward for what appears to be an extremely daring act on his part, involving much risk.

Sangrāmavarman—Three (Nos. 6—8) of the copper plate grants belong to this chief. In the *Vamsāvali* he is stated to be son of Bhotavarman, which information is confirmed and supplemented by one (No. 8) of his own inscriptions, adding the name of his mother as Jijhadevi. Another of his records refers to the *śrāddha* ceremony of his father and thereby affords us a clue for arriving at an approximate date of the latter's demise⁶.

¹ *HPHS* Vol. I p. 20

² *ACS* Pt. I p. 89, para 90

³ *Ib id.* pp. 197, 200. The *Vamsāvali* presents the two names as *Asatā* and *Jasatā*. *Ib id.* p. 8, verse 83

⁴ Phagiyā, son of Somata. *Ib id.* p. 152

to (count)
d (count)
the whole

⁶ See below p. 35. The whole of the allied question has been discussed in some detail.

territory. The other passage referred to reads *Bhoti lai ta diti guru dakshana diti*¹. This last mentioned record is unusually long and contains a good deal of other valuable information. The grant registered by it is stated to have been made by Pratapasimha's grandson Balabhadra who is styled *Mahayuvārāja*. The title *Mahayuvārāja* is rather uncommon, but perhaps not without a special significance here. The term *yuvārāja* ordinarily denotes prince, heir, heir apparent or, more precisely, that son of the ruling king who is to succeed his father as king. We know that Balabhadra was not a son but a grandson of Pratapasimha. Thus the word *mahoti* (*maha*) prefixed to the usual term *yuvārāja* in its application to Balabhadra presumably carried the sense that he was to succeed his grandfather Pratapasimha, superseding his father Virabhana. This presumption receives support from various other considerations. The same inscription (No. 23) mentions Virabhana,² but without any title or honorific. Dr. Vogel, referring to this, remarks, Balabhadra Deva, his grandson, is called Yuvārāja and Tikka though Vir Vahnu, his son, was alive, and succeeded to the *gaddi*. The title was probably accorded to both father and son. 'It is not known on what Dr. Vogel bases his statement that Vir Vahnu (Virabhana) succeeded to the *gaddi*'. A perusal of the text of the inscription in question will show that Balabhadra is styled *Mahayuvārāja* and not *Yuvārāja* and *Tikka* as stated by Dr. Vogel. In line 38 of that inscription an expression reads *tikka kari bhumi satha laga*, of which the first word seems to have been taken by Dr. Vogel for the title *Tikka*, but the context will show that it cannot be taken as such. The word *tikka-kari* here means 'having fixed or demarcated'. The same usage is found in some other inscriptions as well.³ There is thus little ground to hold that 'the title was probably accorded to both father and son'. On the contrary, from the way in which Balabhadra is repeatedly mentioned in that inscription, it follows that he was not only the heir to the throne but was also a co-regent then, whereas Virabhana finds mention there only once and that, too, in a way that presents him as a non-essential so far as the administration of the state was concerned. Moreover, we have not found any inscription pertaining to him, which fact again tends to show that he never came to the throne. Dr. Vogel assigns him a brief reign of 'only four years at the most,'⁴ that space of time being an interval between the dates of the latest known record⁵ of Pratapasimha and of the earliest known record of Balabhadra respectively. In this assignment we have obviously to assume that Pratapasimha died in the very year in which his latest known charter is dated and that the earliest known grant of Balabhadra was made in the very first year of his reign. This in itself is by no means impossible, but still it appears to be improbable, especially in view of the above considerations.

¹ See below p. 66 text line 39.

² For details see below p. 63.

³ See below p. 66 text lines 30-31 where it is recorded that a piece of land had been given by Virabhana.

⁴ HPBS Vol. I p. 209.

⁵ The inscription of the same sense is used in that very inscription (No. 23) line 19.

⁶ See below p. 66 text lines 5-12-13.

⁷ HPBS Vol. I p. 299.

⁸ This is the Chamba plate of Pratapasimha of Śaśira 60 (No. 24). The reading of the Śaśira year 62 has been suggested. It has also been suggested to read it as 42 which would make the record the earliest or the latest known one of Pratapasimha. See below, p. 73 n. 3.

Further Virabhanu is mentioned in several inscriptions of Balabhadra as the latter's father but in no case it can be made out that he was ever in power as a ruler. There are however indications to the contrary. To wit, in one (No 35) of Balabhadra's grants which refers to Virabhanu's *radhika* and where therefore it may be expected that he should have been introduced as the king, as has been done in the case of Bhojavaman and Anandaverman² in similar circumstances, Virabhanu's mention there³ is conspicuous by the absence of any such epithet to his name. Thus much, at least is learnt from this inscription, now dated VS 1651=A D 1594, that Virabhanu was alive at the time of Balabhadra's son's minority and co-regency under Pratapasimha.

Vamshand—Besides the fact that he was son of Pratāpasinha and father of Balabhadra nothing of importance is known about Vāṇihalla. Although the *Vamśavali* styles him *nadhipati* king, yet the foregoing discussion leads us to the conclusion that he never assumed the regal powers but was superseded by his son Balabhadra. And this was to all appearance in accordance with Pratāpasinha's own choosing—he might have nominated his grandson Balabhadra to be his (Pratāpasinha's) successor in supersession of his (Pratāpasinha's) son Virabhadra—though the reason for such a choice on his part is not known.

In the opinion of Dr. Hermann Goetz Vnabhana did reign but not rule. He has favoured me with an interesting note on the question, which I give below in its entirety.

This is a very difficult problem. I accept the arguments adduced above but the conclusions arrived at do not convince me. So much is certain that Virabhanu did never rule, but the question is whether he did reign. That Balabhadra Varman was appointed regent and heir apparent in 1579 is also certain, but another question is whether after his grandfather's death he did regard it advisable to accept the crown. Can we disregard the statement of the *Vamsavali*? According to my observations this chronicle has proved completely reliable for the period since A.D. 1330, besides, it must have been composed under Balabhadra Varman and supplemented under Prithvi Singh. Under these circumstances it is impossible to push aside the statement that Virabhanu had been king. May we then try the explanation that he did reign but not rule. I think so for Balabhadra Varman himself is the best other instance during the regency of Janardana 1613-1623. Then Janardana had all the prerogatives, epithets and power of kingship except the title of king which was left to powerless Balabhadra Varman. I think we are entitled to assume a similar state of affairs during the last year of Pratapasimhavarman and those of Virabhanu. Balabhadra Varman must have been the actual ruler since 1579 but did not assume the royal title before 1589. The key to this abnormal situation must be found in the grant No. 23. From this latter it is evident that the party of Pandit Ramapati had been over-

In the Cham & part of Siam as far as of South 27 (N. 1)

* See below T 91 that lacs 10 11

* ACS 14 L. p. 98 ver-10

thrown in 1575 and reinstated by Balabhadravarman in 1579. Now the party of Surananda and Ramapati must have been the instigators of the war against Kangra and must be responsible also for the renewed extension of the royal influence over the outlying provinces (the forward foreign policy begins immediately after the coming of the two *pandits*). The opposition against Ramapati must have come from (1) the old aristocracy pushed aside by the foreign Brahmans, (2) the *ramas* who had lost their virtual independence. Their success had been possible because of the loss of prestige of the Ramapati party in consequence of (a) the annexation of the Kangra conquests by the Mughals in 1573 (b) the death of Surananda in 1575. After the flight of Ramapati Pratapasimhavarman must thus have lost most of his control over the old and new landed aristocracy. When in 1579 Balabhadravarman brought back Ramapati, it was his own success and he would probably have been able to depose his grandfather if he had liked to do so. Now the party of Ramapati which Balabhadravarman had restored stood obviously for an increased royal power supported by the priests as is evident from all the events of this period. But for this reason it was necessary to strengthen the prestige of the king in every possible way. It would however, have been detrimental to the royal prestige completely to depose a crowned king and so Pratapasimhavarman continued to reign. It would also have been detrimental to push aside the next person entitled by his birth to the throne, and this was Virabhanu. And as all the actual power was already in Balabhadravarman's hands there was no reason why he should dishonour his father after he had already left the appearance of royalty to his grandfather. There is another argument in favour of such an assumption. Why did Virabhanu not rule, why is he hardly mentioned? I have always suspected a mental anomaly and I have discussed all the evidence in detail with a doctor who was before at the Mental Hospital in Poona. In the whole family from Anandavarman to Balabhadravarman a hereditary strong religiosity is evident which in later life seems often to have assumed morbid forms so that we have four regencies within a single century. It seems thus most probable that Virabhanu had the same religious obsession characteristic for Balabhadravarman's last years perhaps in a still more pronounced form. Now it is very improbable that Balabhadravarman, himself very pious should have removed a saintly father. Likewise it would have been in contradiction to the very principles of the Ramapati party to remove a saint from the throne, as religion was one of their main props to strengthen the royal power. Finally we cannot suppose that after Ramapati's return the opposition was completely crushed. If 1582 was in fact the last year of Pratapasimhavarman's reign—and we must suppose this since the grant of 1586 has shifted on to 1566,—this happened only three years after the end of the rebellion and Balabhadravarman's position was certainly not yet so strong as that he could have risked any more without the utmost caution. This caution may perhaps also explain the absence of copper-plate grants under Virabhanu the latter king being unable to deal with the question and Balabhadravarman not risking to do it on his own account. I am quite aware, that my explanation here is audacious and complicated but I suppose it takes into account all the available facts and can be further strengthened in practically every point by analogies from the history not only of the Himalayan Rajput states, but also from the history of similar epochs in other countries.

Balabhadra Varman and Janardana From Tadihara onwards the history of the Chamba State has been well chronicled and it is needless to expatiate on it. It is well known that the state saw many vicissitudes from the time of Balabhadra onwards.

CHRONOLOGY

Since most of the records edited here are in Sanskrit, there is little difficulty in fixing their chronology. It is however, owing to the fact that the dates are verifiable. The most conspicuous of such opportunities is the Chabutra stone inscription of V S 1717 (No. 84) as has been pointed out. Next come two later inscriptions, and they are from among the earliest of the period, namely Nos. 79 and 81. The first is dated V S 1833 and the second V S 1911. In this last instance, even though the week day is not specified, the day of the week is afforded by the mention of the *Ardhodaya* or the middle of the week day.

In most of the remaining dates, however, the details of the dates are not fully stated, so that they cannot be controlled. In some cases, certain details of such a nature do occur as ordinarily lead to the verification of the date, but there the dates, so far as I could examine, appear to be irregular. For instance, the spurious Sara plate of Bhotavatsman (No. 3) does mention the week day which, however, does not tally, though the difference appears to be only of a day or of some hours. The spurious nature of the record, however, has marred its interest and importance. No. 6 also mentions the week day, but the reading of the number of the year is so uncertain that it requires only guesswork to make the date appear regular. No. 11 states the occasion being a *svaya parvan* which generally refers to a solar eclipse. Such a reference is a sufficient clue which in the present instance proved the mentioned date to be irregular. No. 14 refers to the *Kumbha* festival but the date here too, proves irregular. No. 27 gives the week day, but the *nakshatra* stated is irrelevant, rendering the given date uncontrollable. No. 61, again refers to a solar eclipse, but likewise proving of no help in checking the date.

TEXTS AND TRANSLATIONS

COPPER-PLATE INSCRIPTIONS

NO. 1. GUROLI PLATE OF VAIRASIVARMAN. V S. 1387

(Plate I, A)

The copper plate¹ on which the subjoined inscription is engraved is now preserved in the Bhuri Singh Museum at Chamba, and is No B, 7 of its catalogue. It was found in the possession of a Brahman, Locha or Lochiya by name, at the village of Guroli in the Gudyal *pargana*. It measures 8 high by 10" wide, excluding the handle on the left. It is a fairly well preserved record. The writing on it covers 21 lines of which lines 17-19 appear in the left and lines 20-21 in the top margin. There is a seal engraved in the upper left corner of the plate, in the form of a rosette with a three line legend in Nagari characters in its centre, containing the king's name.

The language of the record is partly Sanskrit and partly Chambyali. The Sanskrit portion is full of errors, while certain terms in the Bhashā portion are obscure.

The object of the inscription is to record the grant of the village Guroli by the king Vairasivarman to Manikassarman, a Brahman of the Kasyapa *gotra*. The boundaries are specified, though the details thereof are not wholly intelligible.

The charter is issued from the city of Champaka and is dated in the Śastra year 6, Vikrama Samvat 1387, on the 12th day of the bright fortnight in the month of Karttika. Since the week day is not mentioned, the date is not verifiable, but as it is it corresponds to Wednesday, 24th October, A D 1330. The grant was written by *Pandit* Ananta.

As regards the geographical names occurring in the inscription, Champakapuri is the same as the town of Chamba, the existing capital of the Chamba State. Almost all the subsequent charters have been issued from this very place. Guroli or Grolu, the gift village, is identical with the present day Guroli, the provenance of the plate. The boundary village Manoga also exists to this day under the same name and is included in the Gadyal *pargana*.

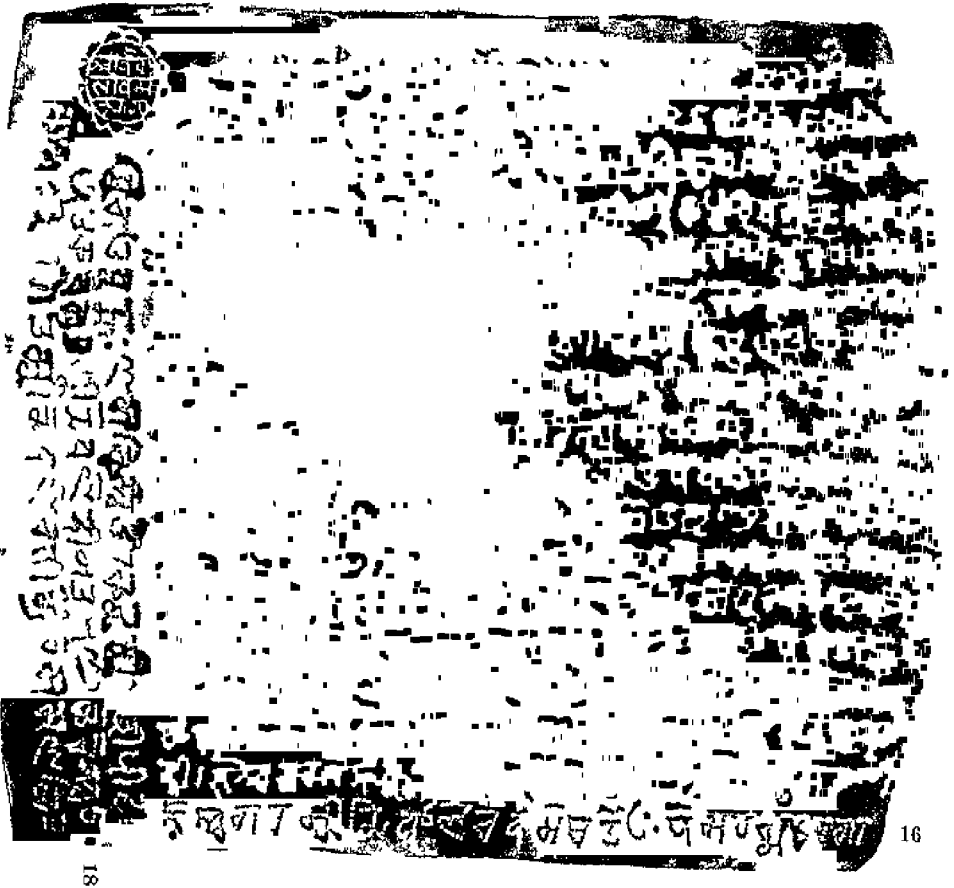
TEXT

Seal { श्रीवैरा-
मीवर्ष
जाय्य (गा)

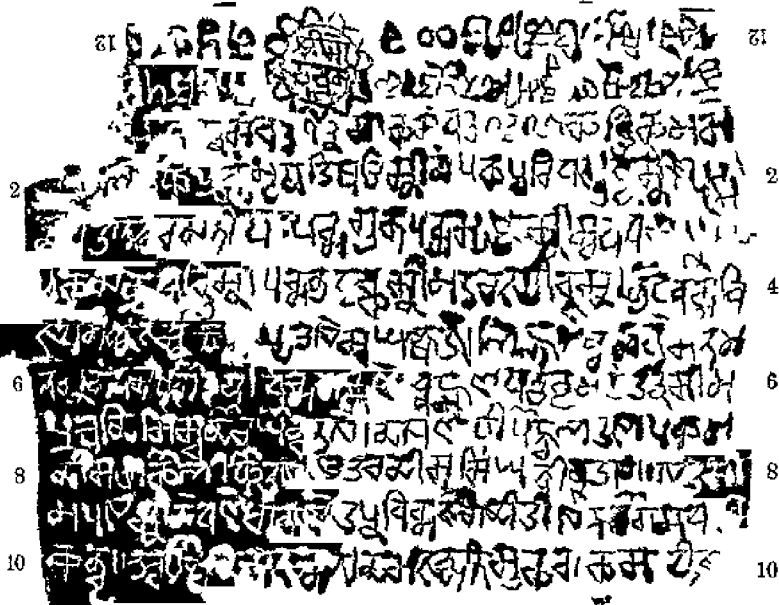
ॐ स्वस्ति ॥ श्रीजयसुवत्तसरे ६ श्री [म] स्वपनिविक्रमदिव्यम् १३८७ (1 2) कतिक मशे शुक्ले पक्षे
तियो । दद्या । श्रीचपुकपुरिवस्तव्य । श्रीपर मदेवतार्पणिय । परमगुरु । परमपुरुषोत्तम । परम
वेणव ॥ परम- (1 4) श्रेष्ठ । सूर्यवज्रप्रदिपक । चक्रवर्ति श्रीपरममहदरक श्रीमहरजाधिर- (1 5) ज

¹ No. 17 of the APPAS AG 1909-05 p. 6

² This figure 1 is below the Man over an erasure.



B—MHESA PLATE OF BHOTAVARMAN SAKA 1318



(L 7) The boundaries thereof (*are*) On the east behind the large field of Garih up to the sloping Kunhala field, inwards from the ridge, as far as the mound with the small *K'lat* tree,¹ behind the upper cliff of Gyala within the *Sul arashla* ridge behind Lasyah, behind the footpath of Halyana, on the south right up to the current of the brooklet of Halyana, on the west inwards from (*and*) along the larger brook on the north inwards from the brooklet of Thanedra, as far as Thlada at the bank of the larger brook below the footpath of Manoga, up to the Phagudula water, the watercourse issuing from the waterfall With the boundaries thus defined the king has granted (*the land*) to Manika Further, the king has exempted Manika from personal service, forced labour, *dana*, toll and dues for grazing (*his cattle or sheep*) on hills

(L 15) In future the descendants of this Brahman are to enjoy this (*grant*) The king's successors should in future [protect] this pious gift The cow and the Brahman are witnesses the illustrious father and mother for the sake of the king of Manika

(L 19) The king having been pleased made this grant

(L 20) (Here follows one of the customary verses)

(L 21) This has been written by the illustrious *Pandit* Ananta

NO 2 MHESA PLATE OF BHOTAVARMAN, SAKA 1318 (Plate I, B)

This plate² comes from the village Mhesa of the *Lih paryana*, where it was found in the possession of Manga, Ghunku and other Brahmans It is now preserved in the Bhuri Singh Museum at Chamba and is numbered B 8 in its catalogue It measures 7½" wide by 6" high, excluding the handle on the left There is a small rent beneath the handle, while the upper left corner of the plate is broken off and missing, resulting in the loss of some letters There are twelve lines of writing of which the last two appear on the top margin A seal in the shape of a rosette with a two line legend in Nagari characters in its centre is incised at the top of the plate in the middle The engraving is deep and clear

The language, as usual, is partly Sanskrit and partly Chambyah, abounding in mistakes, though the sense is clear

The charter registers the grant, by the king Bhotavarman, of the village Bhausa in the *Lahla mandala* to Birmasarman, a Brahman of the *Vasishtha gotra* It is further stated that the gift was made at the Ganges From this it is evident that the grantor had at that time gone to Hardwar (Haridvara) on pilgrimage This example was followed by some successors of Bhotavarman, in whose charters it will be seen that they likewise performed charities at that distant holy place

The grant is issued from the city of Champaka and is dated in the Śastriya year 73, the Śaka Samvat 1318, the full moon day of the month of Karttika, which is possibly

¹ Or possibly *tree* In such cases it is difficult to ascertain whether the singular or the plural number is meant

² No. 84 of the *APRAS* NO 1904 No p 16

the date of the donation itself. The corresponding Christian date would be Tuesday, the 17th October A D 1796. The writer of the deed was *Pandit* Agastī, and the engraver a smith named *Rajur*.

As regards the localities mentioned in the deed *Lihla mandala* is the same as the present *Lihl pargana*. The donated village *Mhesa* is identical with *Mhesa*, where the plate was found, but since it is in the *taluka* of the *pargana*, it is now called *Lihl* or *Lihl-koth*. It is situated on the left bank of the Guher rivulet, opposite *Daberh*. The granted land is approx. from the definition of the boundaries, extends over both the banks of the Guher. *S. lora* the boundary village on the east, is below *Mhesa* and is now known as *Sandaur*. *atala* is now called *Parhau* after *Parhau-Dhar*, the hill above *Daberh*. The water of *Maloh* on the west is known to this day under the same name. It is formed by the Guher *nalā* above the village *Golum*. *Makoh* is so called because of its white sand (*makoh*). The *Singha* ridge on the north is the one that rises on the left side of the *vala*.

Seal { १ श्रीगो
२ दत्त

[ॐ स्वस्ति शास्त्र सवत ७३ शाक सवत १३१८ कार्तिकमास () शुक्ल पक्ष पूर्णमास तिथि श्रीचम्पकपुरिदस्तव्यश्रीपरम- (1 3) दत्ता अर्चन, परमसुख श्रीसुखदशप्रदो- (1 4) पक्क चक्रवर्ति श्री-परमसुख श्रीमहाराज श्रीभोटवमवि- (1 5) जयसाम्राज्य श्रीकुण्जप्रोत स्ववक्ष्यार्थे लिहलमण्डल भेशनम (1 6) ग्रामो वर्णित शिवाय विमशमण शास्त्राय प्रदत्त ॥ वक्ष्यार्थे पाह्युत्तए ॥ पछम (1 8) वीज मकोली छोता ॥ उत्तर दीग शिव वीड तए ॥ एह गी (1 9) म पए श्री दवण गगए उग्र विम जोग दीती एह जोग सब का (1 10) छडय ॥ अघो द्वादश जमनी दश जन्मनि शुकर ॥ कुशानी ज (1 11) नम शहश्रणी भूमिदमप्रहरकः जिवीत पङ्क्तिः (1 12) अगस्ति ॥ उकीरीत ठठर पुणु ॥

CORRECTED READING OF LINES 1-6

[ॐ स्वस्ति ॥ शास्त्रसवत ७३ शाकसवत १३१८ कार्तिकमास (1 2) शुक्ल पक्ष पूर्णमास तिथौ श्री-चम्पकपुरिवास्तव्यश्रीपरम (1 3) दत्ताचनीय परमसुख-परमसुख-श्रीसुखदशप्रदो- (1.4) पक्क चक्रवर्ति श्रीपरमसुख श्रीमहाराजा वरात्र श्रीभोटवम वि () जयसाम्राज्य श्रीकुण्जप्रोत स्ववक्ष्यार्थे लिहलमण्डल भेशनम (1 6) ग्रामो वर्णित शिवाय विमशमण शास्त्राय प्रदत्त ॥

TRANSLATION

(L 1) Om Hail! In the Śaka year 73 the Śaka year 1318, in the month of Karttika the bright fortnight on the full moon day, during the victorious reign of the illustrious *Paramabhattarāla Mahārajadhirāja Bhotavarman* in residence at the splendid city of Champaka.

The sign of mudra is as follows:

They are addressed to the
But in the grant the words

(L 5) Out of devotion to Lord Krishna, for the sake of destruction of his¹ own sins, the village named Bhaisa in the Lahla *pargana* has been granted to the Brahman Birmasarman of the Vasishtha *gotra*

(L 6) The boundaries thereof *(are)* On the east as far as the rock *(near the village of)* Sudora, on the south up to *(the village)* Pohrula on the west as far as the Makoh waterfall, on the north up to the Singha ridge Having the boundaries thus defined, the king has given *(this land)* to Birma at the Ganges He has been granted all exemptions

(L 10) (Here follows one of the customary verses)

(L 11) *(This)* has been written by Pandit Agasti *(and)* engraved by the brazier Rupunu

NO 3 SPURIOUS SARA PLATE OF BHOTAVARMAN, V S 1461

(Plate II)

The present owner of this plate,² as recorded by Prof Vogel, is one Basheshar, a resident of Sara in the Saho *pargana* It measures 12" in breadth and 10 in height It has no seal and no handle Originally perhaps it had a handle which is now broken off, as there is a small gap about that place, resulting in the partial loss of three *aksharas* The proper left side of the plate is also damaged a bit There are altogether 22 lines of writing, of which lines 20-21 appear along the proper right margin, while line 22 runs inversely along the top margin

The language of the record, as usual, is partly Sanskrit and partly Chambyah The composition of the Sanskrit part is extremely faulty It purports to register a grant by king Bhotavarman of three villages, called Sara, Charona and Kola, to two Brahmans, Nilaka and Bhuya by name, belonging to the Bharadvaja *gotra* The reading of the date is highly uncertain Still, as far as it can be made out, it is the Vikrama Samvat 1461, corresponding to the Śāstra year 80, Thursday, the twelfth day of the bright fortnight of the month of Āshadha It is slightly irregular inasmuch as the week day on the given *tithi* was Friday and not Thursday, the corresponding Christian date being 20th June A D 1404

The gift villages of Śara, Charona and Kola are to be identified with the present Sara, Charhun and Kutla, all in the Saho *pargana* When I was in Chamba during the summer of 1939, I had occasion to visit Sara where I could personally verify the boundaries of the donated area It was amazing to find how accurately they answered to the description Most of the boundary marks can still be recognised in the existing mountain ranges hill tops, passes ridges, streams, footpaths, etc Thus, in the east we have the Sara range as well as the hills of Dūga³ Bhudrah, Kalapani and Bithrum, that are identical with the Śara di-dhara, Bhadra, Kalapam and Bitharom of the inscription In the south east Belh and Rotha are mentioned which are respectively the names of a mountain range and a village The latter is now known as Romtha It is about three miles south of

¹ This refers to the donor Bhotavarman.

² No. 16 of the *APRAS NO 1963 04* p. 6

³ The term *ḍāga* means deep

परमगुरु परमपुरस स श्रीपरमभट्टरक श्रीमहाराजधीरज परमश्रेष्ठ सूर्य-(1 5) वज्रप्रदीपक स[वि]पमयोग्य सकलगुणगणालकृत श्रीश्रीश्रीभोटवर्मदेव बीजयममरज (1 6) अत्र कृष्णप्रीतय शरा चराण कोइल नमने ग्रम यस्य तियो [द्व]दश्य अगने उदन अद्य मद्रचगोन (1 7) अस्य नीलक तथा भीय नमन व्रमणय श्यप्रवत्त नदनेन सम[अ]न चद्रसूर्य वमल[स्ति]ति प- (1 8) यत तृत[म]पभुजनीय य। कश्चिर्मम वमजो अन्य वा अन्य व पवर्त स्य[तु]म नरकपती [स] (1 9) [रो] रव नरकप [नी] स्यत् अत्र शरं दी धर शीम पुरवदीश भद्रकलपनी वोठग[नी] [मग]- (1 10) लण गले परी पीच जोत हेठ शीम अष [उ] जाअलीश पी जगनी दीशवेलीवत अदरु[घ]- (1 11) राठर वत द्वेष्ट गोख नल पीच नीरत पळम दीश पटनली जलपनी पवण टगह मटोले (1 12) वयवदीश वयोडी भीती पी छडी रे नाल खर उव दीश अर नल द्वक्लोठ पखण टगह (1 13) पीच वडे द गोठ पीच द्वेटेड खड पीच ईशन दीश जगलोवर अडरक र तीले समत नदन (1 14) गलु पीच करिन उ र नल पीच लमी बही समेत डल पीच घरी अदर महेड उ अर परं ग[व] (1 15) वकरोठ धर दे एहे शीम शरद करी दीती भीय तय नीलक व्रमण जोग शोदक (1 16) गवण दोन श्रीरयभोटवर्मदेव बीजदयश यगद हो ती पलन भीय तय नीलक (1 17) दजे बशे कोड होण तीनी भोगणन मो धर्म पलण जय नम वरनरी अत प उन प- (1 18) पी शुरज चन्द्र तत्वर धर्म पलण योर्मध्य^१ देवचोयतुपलनत्तमगमव पुनी पलन चप (1 19) त पदेभट पच साम मकु खव पवृणगीनरगुहनेदुखु केवी लवाम ह्वमत गीमा [प ?]- (1 20) जववदत्त परदत्त व यो हरेच्छ वमुवरा पयीअरनह्वणि विष्ठय ते कुमी [ए ?] अपलत्तत्वर (1 21) मो ध द पलत्तत्वरमोल पलन[त्परमस्व]गो गरीयश पलनयत्त सकल चकवडडकी (1 22) लीखानमिद श्रीमच्चोकटमीप श्रीसुरेत्तमतत की रमपती^२ शशणी लीवत अंगसरोद

CORRECTED READING OF Lines 1-9

ॐ स्वस्ति । श्रीमन्नृपतिविक्रमादित्यस्य [१४६१] श्रीभास्वसवत्सरे [८०] आपाद शु० ति०^१ गुरुवार श्री-
चम्पक (1 2) पुरवास्तव्य-श्यामरामरामपराक्रमण^२-श्रीमद्रमोमारमणनितान्तचरण उरणकृतान्त करण रण (1 3)
विशारद-आरवह्मिकरातुकारियश पूरपुरितदिगन्तर-कनकधागनवरतयाचकाशापूरित-श्री-(1 4) परमवृत्ता-
र्चनीय-परमगुरु-परमपुरपोत्तम-श्रीपरमभट्टारक श्रीमहाराजाधिराज-परमश्रेष्ठ-सूर्य-(1 5) वज्रप्रदीपक मर्वाप-
मायोग्य-सकलगुणगणालकृत-श्रीश्रीश्रीभोटवर्मदेवविजयसाम्राज्ये (1 6) अत्र कृष्णप्रीतय शरा-चराण-कोइल-
नामानो ग्रामास्तियो द्वादश्याम्^३ अगने उदन अद्य^४ भारद्वाज(?) गोत्राभ्या (1 7) नीलकभीयनामभ्या
ब्राह्मणाभ्या सप्रदत्ता । त आभ्या ससत्ताताभ्या चन्द्रसूर्यव्रह्माण्डस्थितिप- (1 8) यन्तमुपभोजनीया । य
कश्चिन्मम वगजो न्यरे वाजापहन्ता स्यात् म नरकपाती स्यात् (1 9) गौरवनरकपाती स्यात् ।

TRANSLATION

(L 1) Om Hail! (In the year) 1461 of the illustrious king Vikramāditya in the Śāstra year 80, (the month of) Ashadha, the [12th] day of the bright fortnight on Thursday, during the victorious reign of the illustrious Paramabhātāraka Mahārājādhirāja Bhotavarman, in residence at the splendid city of Champaka, whose

¹ This is plainly the verse commencing with *Danarajamayor madhye*. For the correct and complete reading of this see below, p. 177.

² For the correct reading of this verse see below, p. 178.

³ For the correct reading of this verse see below, p. 177.

⁴ This is evidently a distortion of *śāstam idam ārambhaṁ Gaurādeseya-Śrī Surottama-suta śrī Ramajātma*.

⁵ This is an abbreviated form of *śūlīya m tathau*.

⁶ This and the following epithets will be met with in their correct forms mostly in Balabhadra Varman's grants.

⁷ The words *tathau dandānam* should properly have come in the first line after *śūlī*.

⁸ These three words *वगन उदन* and *अद्य* are not intelligible.

proceeds is comparable with that of Rama Para-urama and Balarama whose mind is intensely devoted to Vishnu (Umaramana) and Siva (Umaramana) who is skilled in warfare who has all the quarters filled with the effluence of his glory resembling the autumn moonbeams who has gratified the desires of suppliants with incessant flow of gold who is as adorable as a supreme deity highly venerable pre-eminent among men the most excellent the light of the Solar race worthy of all honour, (and) endowed with all virtues

(L 6) here on the twelfth day for propitiating Lord Krishna the villages of Charana and Kola have been donated to the Brahmins Nilaka and Bhiya by name of the Bharadvaja gotra Both of them and their progeny may enjoy them as long as the moon the sun and the earth endure Whosoever, whether of my family or anybody else will encroach upon this (gift), will fall in hell will fall in due hell

(L 9) Here the eastern boundary is (formed by) the mountain range of Sata and the (hills named) Bladra Kalapani and Bitharoni (and runs) behind the land slide at the Galani pass below the pass behind the Joahia cliff the south eastern (boundary lies) inwards from the Bel path below the path of Rotha behind the Gokha brook in the south west as well as in the west are the Patanali brooklet, the precipice of Tamgaha (and the stream of) Bhatola on the north west (the boundary lies) behind the Bagodi ascent inwards from the brook of Chhamdi in the north eaily direction are the brook of Sami the Dhal alotha behind the Tamgaha cliff, behind the gotha of the pipal tree behind the Drateda stream in the north easterly direction (the boundary is marked by) the aforementioned mountain range, including the tlu of Bhadaika, behind the Nadoni pass, behind the brook of Karanada including the long ridge behind the lake inwards from the landslide, within (the . . of) Mahedi beyond the Bakarotha range (The land with) the boundaries thus defined has been given to the Brahmins Bhiya and Nilaka as a *kasana* with libation of water The descendants of the illustrious king Bhotavarman are to preserve (this gift) Those of Bhiya and Nilaka are to enjoy it This charity should be protected as long as the heavens the earth, the fire the air the water the sun and the moon endure

(L 18) (Here follows one of the customary verses)

(L 19) The boundaries have been drawn in the presence of *Bhata Preh Sam*, Malu, Khakhi Palra Sasi Tarasu Drata Durgu Kebi and Lakhami¹

(L 20) (Here follow two more customary verses)

(L 22) This has been written by the illustrious Ram upati son of the illustrious Surottama of the glorious country of Gauda .. 2

No 4 BHOTAVARMAN'S GRANT OF V S 1607(?)

The present owner of this plate is stated to be Daroga Paras Ram of Chamba It differs from the other plates in several respects it has no handle the writing

¹ The reading of the names is uncertain
² The portion probably is a part of a larger but almost entirely unrecognizable

नमः मां हवे तिनी वसुधाम् (1.7) षा जधीके अष्टले दे वमंदा होवे तिनी भोगना (1.8) वाक्¹ दत्त मनदत्त
 नमः पाणं कुशोदके [1^{*}] यो हरे- (1.9) श्री [न्त्री] णि दानार्ति स [ब्धता] नरक वजेत्² [11^{*}] १ [11^{*}]
 वदन्ताप- (1.10) स्वता वा या हरत वसुधाम् [1^{*}] पठि वर्ष नह- (1.11) ऋणि विष्ठाया जायते
 त्रिभि³ 11[२] 11

TRANSLATION

§ 1. Homage to *śrī-Manamāheśa*¹

Homage to *śrī-Manamāheśa*.

(L 1) In the year 1507, on the 10th day of Māgha; 15½ *lāhadis* of land at S. rago, 2 *lāhadis* at Guda, and a lump sum of Rupees 123 per annum have been given away in charity. Thus (*charity*) the illustrious *Mahārāja* Bhotavarman has bestowed on Jadhika Atal as a reward for rendering assistance in danger. He is to attend upon and look after the king as a personal servant. The descendants of the king should preserve this pious gift. The descendants of Jadhika Atalā are to enjoy it.

(L 8) (Here follow two customary verses)

No. 5. JUNGRAR PLATE OF BHOTAVARMAN

(Plate III)

This well preserved plate⁴ came from Jungrāi, a village in the Churāh *wazārat*, where it was discovered in the possession of its owner, Chanan by name, a Brāhman resident of the said village. It is now preserved in the Bhuri Singh Museum at Chamba where it is enlisted as B. 9⁵. It measures 10 ½" wide by 8" high. It has no handle and bears no seal. The engraving is beautifully done. The writing covers sixteen lines besides the sign manual of the royal donor, which is incised in the proper right margin.

The script of this plate provides an excellent specimen of the Śīradā or rather Devāseshā characters of the time. The signs of the letters *ch* and *ś* here may be found hardly distinguishable from each other. The language is partly Sanskrit and partly Chambyālī. The Sanskrit portion is pretty corrupt, though the style adopted in the preamble is fairly ornate.

¹ The character *ga* after *rd* to *k* looks more like a modification of *ka*. The same is used in *ś* of *Vrajat*, line 9, and in *ś* of *śardhārā*, line 70.

² For the correct reading of this verse see below, p. 178.

³ For the correct reading of this verse see below, p. 178.

⁴ Length No. 17 of the IPRAS No. 100101 p. c.

⁵ In the Catalogue of the Bhuri Singh Museum at Chamba, Prof. Vogel gives the name of the village as Jungrāi. It may however be the same as Jungrāi. The plate is in the C. I. A. small Jungrāi plate.

The inscription records the gift of land at the village of Jungurara in the Koshtnagrahara in the Chatunaha *mandala* as a perpetual grant by the king Bhotavarman to a Brahman called Vadi, son of Sujana, of the Kasyapa *gotra*. The boundaries of the donated land are given, but some of the details thereof are not quite intelligible. The village Jungurara is obviously the same as Jungrar, the find spot of the plate while Chatunaha *mandala* refers to the *Chunah wazara*. Koshtnagrahara, which seems to be the name of the *parganā*, cannot be identified. The modern name of the *parganā* in which the village of Jungrar is included, is *Jasour* which does not appear to be a contraction of *Koshtnagrahara*.

The charter is not dated, but is issued, as usual, from the city of Champaka, i.e., Chamba. It mentions the names of Bhotavarman's parents: his father was Manikyavarman and mother Jugyadevi.

The record was composed by one *Pandit* Agasti, and was engraved by a copper-smith named Rupunu.

TEXT

ॐ स्वस्ति । ॐ नमो गणाधिपतये । श्री चम्पकवामन परमब्रह्मण्यो (1 2) देवद्विजपूजनाभिरत दीनान्ध-
कृपणशरणागतानाथवत्सल य (1 3) अप्रकाशिता उदयशैलौ मित्रमण्डलस्य उत्पत्तकतुरहितजनस्य (1 4)
रोहणरोचिष्णुरत्नमयस्य प्रथमपूथामृतस्य भीम पौराक्रमे अर्जुन (1 5) चरिते कर्ण त्वामो । विदुरो बुद्धिविभवे
मानृषितृपादाभक्तिभक्तानु- (1 6) कृतरामचन्द्रचरित परमभट्टारक महाराजधिराज श्रीमन् सगिक्य (1 7)
वर्मपदानुध्यय । परमभट्टारिकया महाराज्ञी श्रीजु यरदेव्य कुक्षि- (1 8) क्षीरोद जन्मकृतकल्पतरु महाराज श्री
भोटवर्मदेव कुशली चतु (1 9) राहमण्डले कोष्ठग्राह्रमध्यात् जुगुरारग्रामात् पूर्वस्थ दिश य (1 10) ति सीम ।
पश्चिमस्या दिशि खल्वाल सीम । दक्षिणस्या दिशि लुङ्गा (डुवा?) व (1 11) ज सीम । उत्तरस्या दिशि कुट-
नालि सीम । गैणणि अहिडा मुखे (1 12) झ घराट । स्वसीमा । विण गोयूथी गोचरपर्यन्त मखिर । पवि (1 13)
ल । गृहशाकवाटिकावृक्ष अराममहित य[द*] न ल्यमान[न] मस्ति (1 14) त सर्व । कणपगोत्राय सुजन । पुत्राय ।
वदिताम्ने अचन्द्रक* ग (1 15) मन सप्रदत्तम् । दापपटे ४ गाघम्नीड । राए लेण (1 16) लिखिन् मिद पण्डित
अगस्ती । उकीरिन् ठहार रुपुणु । इति शुभम् (1 17) श्रीमद्भोटवर्मदेववहस्त ।

CORRECTED READING OF SANSKRIT PORTION

1 17

ॐ स्वस्ति । ॐ नमो गणाधिपतये । श्रीचम्पकवामनात् परमब्रह्मण्यो (1 2) देवद्विजपूजनाभिरतो दीनान्ध-
कृपणशरणागतानाथवत्सलो य (1 3) अप्रकाशित उदयशैलो मित्रमण्डलस्य उत्पत्तकतुरहितजनस्य
(1 4) रोहणो रोचिष्णुरत्नमयस्य प्रथमपूथामृतस्य भीम पौराक्रमे अर्जुन- (1 5) चरिते कर्णत्वामो
विदुरो बुद्धिविभवे मानृषितृपादाभक्तिभक्तानु- (1 6) कृतरामचन्द्रचरित परमभट्टारक महाराजाधिराज
श्रीमन्सागिक्य (1 7) वर्मपदानुध्यायी । परमभट्टारिका-महाराज्ञी श्रीजुग्यरदेवी कुक्षि- (1 8) क्षीरोदजन्म-
कृतकल्पतरुमहाराजश्रीभोटवर्मदेव कुशली चतु (1 9) राहमण्डले कोष्ठग्राह्रार(?) मये जुगुरारग्रामे पूर्वस्था-
दिशि (1 12) स्वमीमातृगोयूतिगोचरपर्यन्तमखिलमपि (1 13) लगृहशाकवाटिकावृक्षाराममहित
यदत्र ल्यमानमस्ति (1 14) तत्सर्वं च काश्यपगोत्राय सुजनपुत्राय वदिताम्ने [वाह्यणाय] आचन्द्राक शा-
(1 15) मनस सप्रदत्तम् ।

* Though it means (This is) the own hand i.e. signature of the illustrious Bhotavarman, yet it is evidently not the actual signature of the king, since the writing of this portion is obviously by the same hand as is responsible for the writing of the grant.

(L 1) Om Hail! Om Obedience to the Lord of Camas! From his residence at the glorious (*city of*) Champaka the illustrious *Mahāyāna* Bhotavarmadeva who is a great patron of the Brahmanas who is devoted to worshipping gods and Brahmanas who is a refuge to the distressed the blind, the miserable, the submissive and the forlorn who is radiant with glory whose habit it is to uplift his friends who is a very potent foreshadowing calamity to his enemies who is the very (*mountain*) Rohana with regard to his accumulation of brilliant gems who in truthfulness is Yudhishtira, in strength is Bhima, in conduct is Arjuna, in generosity is Karna (*and*) in exuberance of intelligence is Vidura who in his sentiments of cordial devotion to his parents has emulated the behaviour of Ravana chandra who meditates on the feet of (*his father*) the illustrious *Paramabhattaraka Mahāyājñarāja* Mani varman (*and*) who is a veritable wish yielding divine tree born of the milky ocean (*in the form*) of the womb of (*his mother*) the illustrious *Paramabhattarika Mahāyāni* Jagaradevi being in good health (*issues the following order*)

(L 8) (*The land described below*) at the village of Jangurua in the Kosktha grāma (*pargana*) in the Chaturaha division has been donated as a perpetual grant to the Brahman Vadi, son of Sujana belonging to the Kasyapa gotra. The boundary in the eastern direction is (*marked by*) the spot where the net for catching hawks is laid. The boundary in the western side is (*formed by*) the Khakala (*field*). The boundary in the southern quarter is (*marked by*) the oak tree (*named*) Rugadua. The boundary on the northern side is (*marked by*) the Kuti brooklet. (*The donated land includes*) the Gunam (*and*) Ahada (*fields*), the Mukheda watermill the whole of the pasture and grazing fields (*lying*) within its bounds all the houses, kitchen gardens trees, orchards and all that is attached to it. The king is to receive four pieces of elephants rugs and three *ajha* (*birds*).

(L 16) This has been written by Pandit Agasta (*and*) engraved by the copper smith Rupama End! Prosperity!

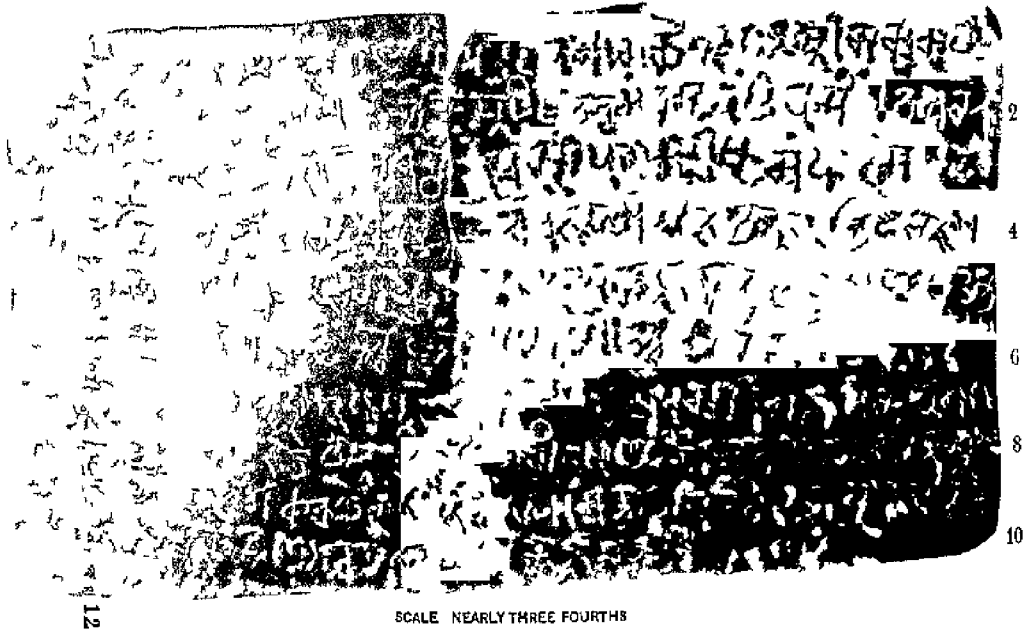
(L 17) The sign manual of the illustrious Bhotavarmadeva

NO 6 BAKAN PLATE OF SAMGRAMAVARMAN

(Plate IV, A)

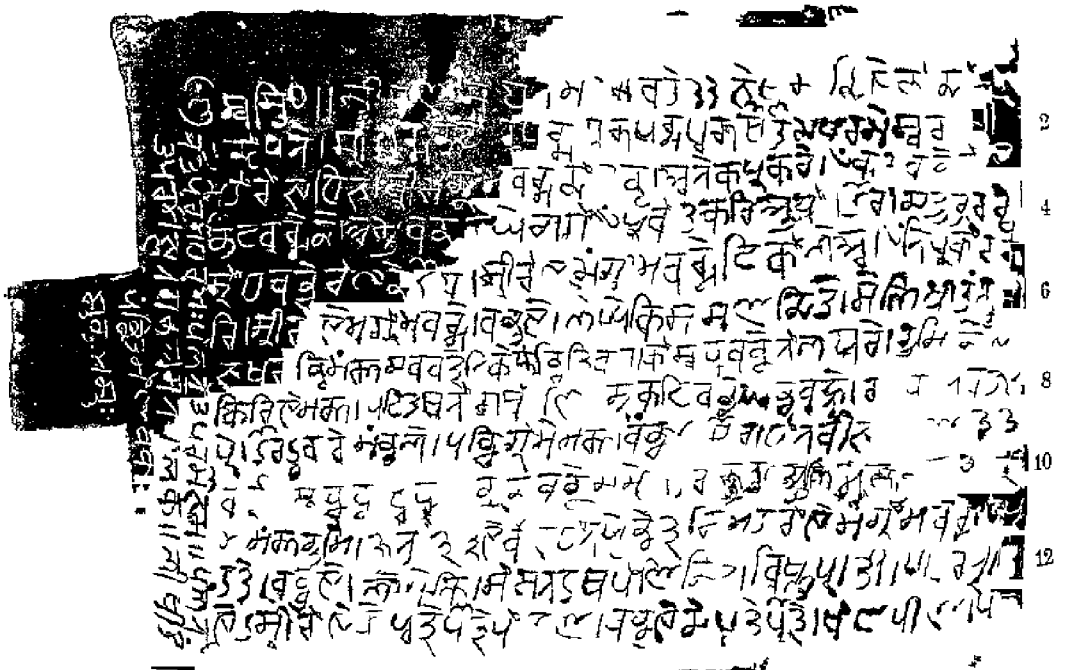
This plate is now kept in the Bhumi Singh Museum at Chamba where it bears the number B, 10. It was discovered in the possession of its owner, a Brahman named Gokal, in the Bakan or Bakani *pargana* within the Chamba *warana*. It measures 11 wide by 5½" high, and has no handle and no seal. It was broken

A —BAKAN PLATE OF SAMGRAMAVARMAN



SCALE NEARLY THREE FOURTHS

B —SAMGRAMAVARMAN'S GRANT TO BADU LEGHA



16

14

B OR CHABRA

R No 3877 E 38 500 53

SCALE FIVE EIGHTHS

SURVEY OF INDIA CALCUTTA

into two pieces which have now been nailed together so as to form one whole. In its left corner as well as in its middle it is slightly chipped off, resulting in the complete loss of a few syllables. The plate has evidently suffered from fire as it looks very much singed. Consequently the writing on it has for a considerable part been blurred and cannot be made out entirely. The engraving has been rather clumsily executed and this adds to the obscurity.

The language, as usual is partly Sanskrit and partly Chambvali abounding in mistakes. The record is dated but the reading of the date is not absolutely certain. As it is it reads Saka 1316 the Sastri year 70 Monday the new moon day of the month of Magha. This is irregular. The Sastri year corresponding to Saka 1316 should be 62 and not 70. The reading of the Saka year in the inscription may perhaps be 1314 in which case the figure of 4 appears inverted. But the corresponding Sastri year would again be 60 and not 70. If we accept the reading 1314 and regard 70 as a mistake for 60, the date would regularly correspond to Monday 13th January A D 1293 taking the month as *purimanti*. As however, the year A D 1293 falls in the reign of Bhojavarmā's father, Minkjavarmā we have to presume that either the record is spurious or the date given is wrong.

As regards the object of the inscription though much of the part containing important details has been lost the preserved portion gives out that the inscription recorded the gift of a village called Bhitera by the King Samgramavarmā, to a Brahman, named Kahnasarmā. The donated village is possibly identical with the modern Bhatera in the Bakām *pargana*. The record further refers to one village in the Maithla *pargana*, but it is not clear in what connection that has been referred to. Possibly some additional land was granted to the same donee, as is also indicated by a further mention of 6 *kurus* in line 11. The Maithla *pargana*, now known as Mehla is adjacent to the Bakām *pargana*.

The writer of the grant was one *Pankhī Pama*.

TEXT

- ॐ नमो श्री गणेशाय नमः [] । शक १३१६ श्रीमन्नवत (1 2) ७० अद्य मघमसौ किन्नर
अमवस्यय निधु शमिवसुर न (1 3) श जु न प श्री श्रीपद्मश्रीठ श्वे
वशाप्रती (1 4) एकश्रीमयमक्षमदेववजयममज । ज[र] । मिटरनम (1 5) गम विम
पुण नय कङ्कशमण वमगाय (1 6) मत सप्रदत । अत निमा । अ...
रज (1 7) सयम, परपत मैत्रमज यम १
(1 8) शोम शाजय दीन अत . (1 9) शा जोग कर
होर गङ्ग वामन जोत (1 10) र छडगा (1 11)
श्रीवप यथी व्याण होर कु ६ । (1 12) छ लणि ककुमलजी खण [व]ण (1 13) छयन । निगय प म

TRANSLATION

(L 1) Om Hail! Obessance to the holy Lord of Ganas

In the Śaka (year) 1316, (corresponding to) the Sastri year 70, to day, Monday,
the new moon day, in the dual fortnight of the month of Magha, during

the reign of the illustrious Samgramavarmanadeva the light of the solar race, the most excellent

Here the village called Bintera has been given to a Brahman (*namo*) Kanhavarman,

(L 6) Here the boundaries (*are as follows*)

The Ling *Samgram* one village in the Maahla *pargana*

The grant has been given to Here

this Brahman is exempted from tax . . .

(*the land measuring*) *kunu* 6 . . .

(1 13) (*This*) has been written by *Pandit* Rama

NO 7 SAMGRAMAVARMAN'S GRANT TO BADU LEGHA

(Plate IV B)

The present owner of this plate¹ is reported to be one Badu² Gumal *alias* Chhaju of Chamba. It is a well preserved plate only a very small bit has been chipped off from its upper right corner. It measures 7¹/₂ high by 11¹/₂ wide excluding the handle to its left. It contains, all told 17 lines of writing of which lines 14-17 appear in the left margin, the last two being short lines.

The language is Bhasha except in the first three lines where it is intended to be Sanskrit, but it is awfully corrupt.

The inscription records five gifts of land to one and the same individual, made on different occasions, but apparently confirmed and registered on the last occasion when the charter was issued. This last occasion was an *udyapana* on the 11th day of the bright fortnight of the month of Jyeshtha in the year 22. The year in all probability is referable to the Śastia reckoning and hence may be equated with A. D. 1446. Since, however the week day is not specified the given date cannot be verified. As it is, it corresponds to Sunday, 5th June A. D. 1446. The aforementioned *tithi* in the month of Jyeshtha is known in the Punjab as *Nujala Bhadaś* and on that date every pious Hindu is supposed to keep fast and perform charities. The term *udyapana* denotes successful termination of a fast. It follows therefore that the royal donor, Samgramavarman, must have observed fast on that *Nujala Bhadaś* day and made gifts at the time of breaking his fast. The grantee is the priest called Badu Legha.

Three of the other occasions of the donations are definitely stated in the record. They are first when Badu Legha had carried the bone remains of Samgramavarman's father Bhotavarman to Hardwar (Haridwar) for immersing them there in the Ganges, second, when Samgramavarman had performed the fourth annual *vaddha*³ of his father and third, when Samgramavarman was anointed King.

¹ No. 18 of the APRAS NO 190104 p. 6

² Bansthatbat

³ Pandit Thakur Das informed me the actual 5 met. in a later record (No. person concerned is regarded as *vaddha* in an *vaddha* *vaddha* that function *vaddha* who take part in observances as

The details of the gifts are as follows a large tripartite field of wet land, known as Batretika in the village of Jakharadi, two fields, called Pati and Nagathan in Kuria four plots of land at Padu in the Hubar *pargana*, one *kunu* of land at Chheni and three *kunus* of land at Kulodi

Of the localities mentioned, Jakharadi is identical with the modern Jukhradi in the Panja *pargana* of the Chamba *wazarat*. Kuria is now called Kuriha and is in the same *pargana* of Panja. Padu is probably a mistake for Sapadi or Sapadi, which village is in the Hubar *pargana* of the Bhattiyat *wazarat* while Chududu in the same *pargana* is at present known as Chaduru. The other localities could not be identified.

From the mention of the fourth annual *śraddha* of Bhotavarma in this inscription Prof Vogel has concluded that Bhotavarma died in A D 1442. This is correct only if the *śraddha* was performed in the very *Sastha* year 22 when this charter was issued. Apparently the inscription refers to the *śraddha* as an event which was then past though we cannot ascertain the exact extent of its priority.

TEXT

ॐ स्वस्ति १ ॥ श्रीगणेशाय नमः सवत २२ ज्येष्ठसुदि एकादश्या [1 2] उद्यापन । श्रीपरमभटक परम
गुरु परमपुरुषोत्तम परमेश्वर श्री (1 3) महाराजाधिराज । श्रीसग्रामवर्म दानव्य । अनक प्रकार । इकत वड
राए (1 4) भोटवर्मो द । अस्त बडु लघ गगा इ प्रवाह करि आया । होर । चतुर वर्ष (1 5) श्राव वड रा[ए]
द होय । श्रीराए सग्रामवर्मो टिकाल अ । इति प्रकारक (1 6) रि । श्रीराए सग्रामवर्मो । वडुए । लवे कि गागण
दित । व लखीत भुमी (1 7) जवराडि मझ चव वनटिक [व]डि त्रिवग । काव्वट वड नाल थ्वर । भुमि दोए
(1 8) किरिए मझ । पटि नया नागयाणि । इकटि वड घोड वुह । गडकोष वत ड (1 9) प्र । होर हुवर
मडल । पडि गाम मझ । वड ४ चोर । धानबीज द्रोण ३२ (1 10) ववी । [चुहु]डू टुड खड द वट समत । होर ।
कुनु १ अलि मझ कुलोडि ग्रा (1 11) म मझ भुमि । कुनु ३ अए बीज धान प्यड ३ श्रीमहराए सग्रामवर्मो उग्र
(1 12) हत वटए लघ कि ग्रागण हयपाणि दित । विष्णु प्रीती । पीतर प्रीति । (1 13) एह श्रीराए के
पुत्र पोत्र पालण । वडुए द पुत्र पोत्र । खाण पीण । पाल- (1 14) नल परमो धम पालमान परमो जस ॥
पालना (1 15) त परमो ज्ञान गुरुअशन पालक^३ ॥ लीखीत (1 16) पडिन माणवक (1 17) शुभमस्तु

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ सवत २२ ज्येष्ठ शु० दि० एकादश्याम (1 2) उद्यापन श्रीपरम
भटकारक-परमगुरु-परमपुरुषोत्तम-परमेश्वर श्री () महाराजाधिराज श्रीसग्रामवर्म-दान-धन-नक-प्रकार

TRANSLATION

{L 1} Om Hail! Obeisance to the holy Ganesa! In the (*Sastha*) year 22
in the month of Jyeshtha on the 11th day of the bright fortnight on the occasion

¹ H a o j of 1 Pan; b H l S a s A n I p J

² The letter 'r' seems to be to be

³ For the correct reading of the verse see below p. 77

of the *Nityapana*, (are recorded) the gifts (made) on various occasions by the illustrious *Paramabhattaraka Maharajadhiraja Parama vira Singarama*, who is highly venerable (and) pre eminent among men —

(L 3) Lastly, Badu Legha took the bone urns of the late king Bhota Varman to the Ganges and immersed them there secondly during the fourth year, the *śrāddha* ceremony of the late king was performed (and lastly) the anointing of the illustrious king Sangramavarman took place. On these occasions the illustrious king Sangramavarman made grants to Badu Legha. They are recorded (*here*) (*one*) extensive tripartite field of wet land, (*called*) Bitretika, inwards from the large brook (*a met*) Kāśvadr, in (*the village of*) Jakharaś, two fields at Kura (*called*) Patī and Kāśtham (*lying*) below the huge rock of Drekrā (*and*) above the path of Rāi Legha, and 4 four parcels (*of land, where*) 32, thirty two, *dhonas* of paddy seed (*can be sown*) including the *pipal* tree on the Tundā stream near Chādudā, at the village of Padm in the Hubar pargana, and 1 *kunu* (*of land*) at Ahī, (*and*) three *kunns* of land, (*where*) 3 *pedas* of paddy seed (*can be sown*), at the village of Kulodī, have been given by the illustrious Mahārāja Sangramavarman to the priest (*purohita*) Badu Legha as a *kustotala* grant out of devotion to Vishnu (*as well as to*) the forbears.

(L 13) This *gift* is to be preserved by the king's descendants (and) to be enjoyed by the Badu's descendants.

(Then follows one customary stanza.)

(L 15) (This) has been written by Pandit M. Narayana.

(L 17) May there be prosperity!

No 8 MINDHA PLATE OF SAMGRAMIVARAMAN

(Plate IV A)

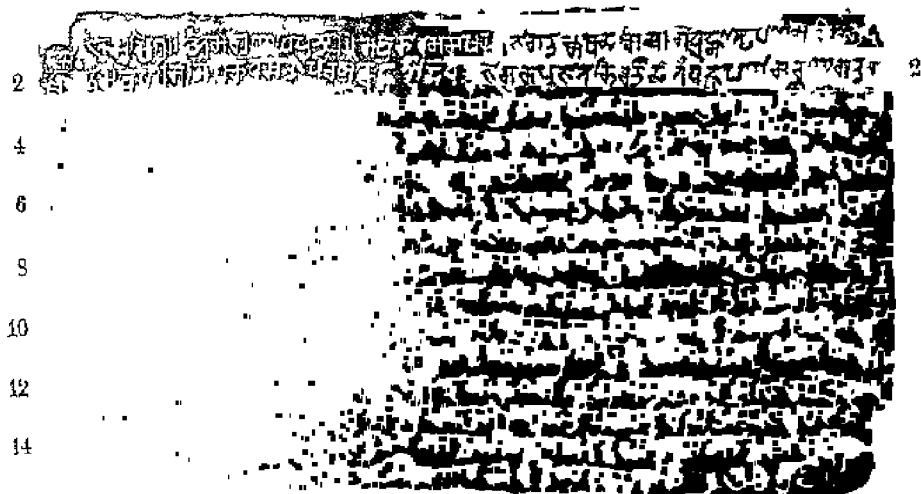
As recorded by Dr Vogel¹ the last owner of this plate was a Brahman, Siv Kari by name in the village of Mincha of the Punjab *parganā*, on whose death the grant lapsed. The plate is now deposited in the Bhuri Singh Museum at Chamba, where it bears the number B, 11. It measures 6½" high by 12½" wide and is in a good state of preservation except that its handle is broken off and corners are somewhat damaged. The writing on it covers sixteen lines, of which the last, containing only the subscription, appears in the left margin.

The record is couched in Sanskrit throughout. The composition does show a number of mistakes, but on the whole it is much less faulty than that of any of the foregoing inscriptions.

Its object is to register the gift by P W P San gramayamin of a village called Mundba included in the *Kankisindara mandala* as a perpetual grant to a Brahman named Chipu son of Rasi and grandson of Jiu, belonging to the

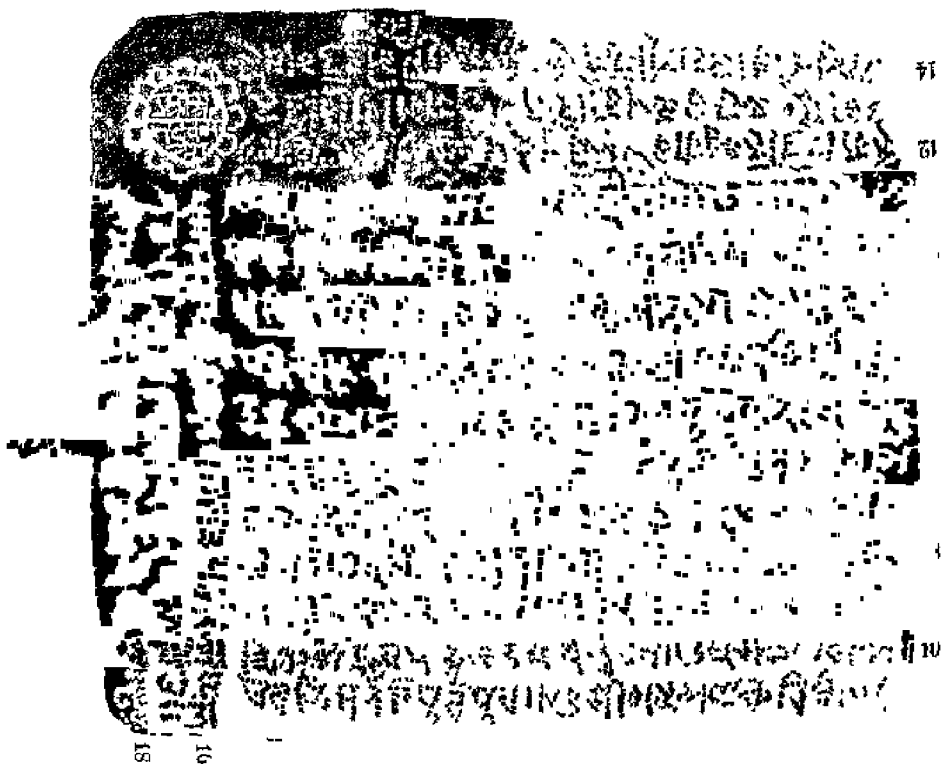
¹ Catalogue of the Department of the Interior, 1890, Vol. III.

A—MINDHA PLATE OF SAMGRAMAVARMAN



SCALE ONE-HALF

B—UHAM PLATE OF ANANDAVARMAN



Bharadvāja gotra with the five-fold *pravara* and to the *Kaṭha śākhā*. The record is not dated.

The granted village is the present *Mindha* in the *Panjla pargana* while *Kurik sindara* is identical with *Kurik* of the preceding inscription and is now known as *Kariha*. This village was formerly the headquarters of a separate *pargana* having the name *Kurik sindara* or simply *Kurik*, but now that *pargana* forms a part of the *Panjla pargana* within which *Kurik* is a village. *Mugala*, a boundary village, retains its name to this day and is also in the *Panjla pargana*.

The writer of the grant was one *Pandit Damodara* while it was engraved by a copper smith named *Rupunaka*.

This inscription informs us that king *Saṅgramaverman's* mother was *Parāma-bhattarika Mukarajī Jyāhdevī* and his father *P. M. P. Bhojavarma*.

Text

ॐ स्वस्ति १ ॥ ३० नमो गणाधिपतये । मवकारमयपत्य जगन्मसवद(दा) शिव । गोत्र(वा)ह्य[णन]
पाण(ण)व । शिव [मव] (1 2) नु मवद (दा) २ । श्रीचपकवास(ना)न परमब्रह्मणो दवद्विजगुरुपूजन(ना)-
भिरतो दीन(ना) ऋषयश्चरणामन(ना)न(ना) (1 3) अवस(त्य)ल जगेषास्या(स्त्रा)वपग्गिशीलनवि-
खडितपण्डिताधिराज शशवर्कशशुनिरय[श *]प्रो(प्र)मर[प्र]काणि (1) तमर्वाज(गा)वकाश उदयशलो मिनम
[ण्ड][ल*]म्य उत्पानकतुरहितजनस्य गेहणाचलो रञ्जिष्णुरत्नसञ्च (1 5) यस्य । ३ प्रथमप्पा(पृ)थामून
[*]*[सत्य सीम[*]पराक्रम । ३ अजुनश्चरिण कर्णस्य(स्या)न विदुरो वृद्धिबिभव नातृपितृपादा (1 6)
म्भोजभक्तिभावनामुक्तनरामन द्रचरित । ३ परमभट्टारकमहाराज(जा)धिराजपरमेश्वर श्रीमदभोटवम
(1 7) दवपादानुध्यायी ॥ ३ परमभट्टारिकामहाराजीर्जाजलिदवीकुजिबीरोदम[मकल्प] ३ नर(रि)वाय
(शि)साभ[र्य*] (1 8) परमभट्टारकमहाराज(जा)धिराजपरमेश्वर उत(न)मलोक्ष(पा)लभयवद्वज
(वश)भृपणमणि [*] प्रतापतरुण(णि)विश्वयान (1 9) कीर्ति [*] श्रीमन्मशमयमञ्च [] कुशली ॥
यथा स्वशान्धमान (न)किरिक्किशिदरमण्डला(ल)प्रतिवद्ध (वद्ध) मिहनाम भू (1 10) मी प्रदत्त मलयमान
अरावधाटा[] । भूवम्या दिशि पाणि भक्तुभक्तु गोपयञ्च पञ्चात सीमा । दक्षिणस्या (1 11) दिशि मयलाल
गोचराभ्यन्तर नालि सीमा । पश्चिमस्या दिशि लल्लाण प्रदी सीमा । उत्तरस्य दिशि नालि सी (1 12) म । यदन ल य
मानमस्ति तन्मम भग्दानसीमा । कटजास्वाय पञ्चपर्वतस्य निरुपोदाय । य (1 13) शिपुनाय । नित्
नाम्न(म्न) अ(आ)चक्राक(क) शासन म(म)प्रदत्तम् ॥ न्वदना परन्ता वा । यो हर्च नसधराम । [म]
(1 14) [विष्ठा]या किमि भूत्वा किन्मि महु पञ्चत । पालनन्परमो धम पलनात्परमोत्तम पालनान्परमा
स्वर्गो [ग] (1 15) [रीय]न्तन पालनात् ३ । लिखितमिदं पठितं दामोदरण । उक्तीरितं ठठार रुपुणुकन ।
इति श्रय । (1 16) [श्री]मयामवमस्वहन्त १

¹ This s denoted by a symbol while the same s expressed by its proper sign before name *Ganaś* as *as* in this very line

² This verse is also found in a Chalukya record see III Vol I p 39 text line 1

³ The mark of punctuation is not necessary

⁴ This is superfluous. Read *pan cha-pa araya*

⁵ For the correct reading of this verse see below p 178

⁶ For the correct reading of this verse see below p 177

The remarks made above (p 31 n 1) in the case of *Bhojavarma* apply here as well

TRANSLATION

(L 1) Om Hail! Om Obedience to the Lord of Ganas! Let there be prosperity of all kinds forever to the whole world prosperity forever to cows, P. Bhaktas and preachers!

(L 2) From his residence at the glorious (city of) Champaka the illustrious *Paramatatanila Mahavijayajyoti Paramatana* Sangramavarmadeva who is a great person of Brahmanas who is devoted to worshipping gods Brahmanas and chiefly persons who is a friend to the distressed the blind the miserable, the submissives and the forlorn who has discomfited the best among the learned in discussing all no *as as* who has illumined the entire space with the effusion of his glory as ever so brightly bright as moonbeams whose habit it is to uplift his friends who is a very comet foeboding calamity to his enemies who is the very mountain *Paravajha* regard to his accumulation of brilliant gems who in truthfulness is *Vudhahibhira*, in strength is *Bhuma* in conduct is *Arjuna* in generosity is *Karna* (and) in exuberance of intelligence is *Vidura* who in his sentiments of devotion to his parents has emulated the behaviour of *Ramachandra*, who is a foremost guardian of the world who is an ornament of the lineage of *Mushana* whose fame is widespread who meditates on the feat of (his father) the illustrious *PMP* *Pho* varmadeva (and) who is to the needy folk a veritable wish yielding divine tree born of the milky ocean (in the form of) the womb of (his mother) *Paramabhaktarika Mahasagun Jyotidevi* being in good health (issues the following order)

(L 9) The land named *Mundha* included in the *Kirikasmdana* division of his kingdom has been donated as a perpetual grant to *Chipu* son of *Rasi* grandson of *Jiu* of the *Bharadvaja gotra* the *K* *as* *alla* and the fivefold *pravara* The boundaries hereof are In the eastern direction the boundary is marked by the *Bhulubhulu* spring and the cattle trail running behind In the southern side the brooklet within the pasture land of *Mugala* forms the limit In the western quarter the boundary is marked by the *Laluna* descent In the northern direction the brooklet forms the boundary All that is attached to this (land) is included in the grant

(L 13) (Here follow two customary verses)

(L 15) This has been written by *Paradu Damodara* (and) engraved by the copper smith *Rapunuka* Let Blessings

(L 16) The sign manual of the illustrious *Samgramavarman*!

No 9 UHAM PLATE OF ANANDAVARMAN

(Plate V B)

This plate is said to have been discovered in the possession of a Brahman named *Atra* at the village of *Uham* in the *Mehla pargana* of the *Chamba wizarat*, and is

The phrase *Uham* is also a secondary name for the place from which it was brought.
No 3 of the *Catala* group.
In the set of villages at my disposal there is no village of the name of *Uham* in the *Chamba pargana* but the name is called *Uham* and possibly this is what is meant.

now kept in the Bhuri Singh Museum at Chamba. The plate is in a good state of preservation. It has a handle on its left and measures 6" high by 7½" wide excluding the handle. The engraving is done in dots and on account of that it is not very clear. Consequently the reading at several places remains doubtful. The writing covers eighteen lines in all, of which lines 12-15 run inversely in the top margin, while lines 16-18 appear in the left margin. Line 15 consists of only two syllables. In the left top corner of the plate there is engraved a seal in the form of a rosette, which bears a legend in its centre in Nagari characters, reading *Śrī Ānandavarma ā*

The language of the record is partly Sanskrit and partly Chambyah and the composition is very faulty.

The inscription refers itself to the reign of *P M Ānandavarmadeva* and records his gift of a village named *Umha* in the *Mahla mandala* to a Brahman called *Malukasarma*, of the *Śandilya gotra*. The boundary limits are well defined.

The composer of the record was one *Pandit Beduna* of the *Gautama gotra* while it was evidently written on the plate by one *Mekata Mokhana*.

The date of the document is mentioned in lines 1-2. It has been read as Śastra year 57, Śaka 14 [0]2, the twelfth day of the bright fortnight of the month of Karttika. In the catalogue of the Bhuri Singh Museum Dr Vogel gives the Śaka year as 1403. In fact as is clear from his manuscript with me he read the figures as 1423 and corrected it into 1403. Obviously he thought that the third figure namely 2, was wrongly written instead of a zero by the scribe since by calculation Śaka 1403 rightly corresponds to Śastra 57. According to my reading, however, we have only 142 what Dr Vogel read as 3 after that is in reality an initial *a*. I therefore think that the scribe omitted the zero altogether and that the intended number was 1402. In this case we may take it to refer to the expired Śaka year and not to the current. Anyway, the week day having not been specified the date is not verifiable. As it is it corresponds to Saturday, 3rd November, A D 1481.

As regards the localities, the donated village *Umha* is identical with the present *Uham* or *Utan* situated on the left bank of the *Ravi* above *Mehla*, the headquarters of the *pargana* of the same name, which is mentioned in the inscription as *Mahla mandala*. The mountain pass stated to be in the east of the gift village refers to the neck, near the village *Dadun* through which the road from *Mehla* to *Bakan* and *Basu* passes. The brooklet of *Sakalā* is now known as *Sakal*, while the sacred footprints of *Mehla* refer to a pillar bearing foot prints of the goddess *Jalamukhi* or *Jalapadevi* under which name she is now known and worshipped at *Mehla*.¹ The river spoken of in the north is no doubt the *Ravi*.

¹ For a note on footprint pillars in Chamba see *Pargana Sarsa Gazetteers Vol. XXIII Chamba State* pp. 48-49.

LEX

S ii { १ जीवा-
२ नदवम
३ ना[ज्ञा?]

८०० १५ ॥ सवन ५७ श्रावणवहनशक १४[०] २ अ (1 2) द्व कर्तिकमास शुक्ल पक्ष द्विदश्या
१॥ ॥ सवन (1 3) पुरिवास्तव्य श्री परमदवत लक्ष्मीनारायण । परम गरु (1 4) परमश्रेष्ठ श्रीसूयवश
परमश्रेष्ठ श्रीसूयवशति परमभ (1 5) ददव श्रीमहाराजधिराज श्रीअनन्दमदवविजयसम्राज (1 6) अत्र
परमश्रेष्ठ परमश्रेष्ठ परमश्रेष्ठ उहमानमस (1 7) शान्दालगानय गणितज्ञ मलुकशमण ब्राह्मणयद (1 8)
राम । तत्र माग । पुत्र दिश कल तद्व स्र तशनिधर (1 9) गन्तु श्वण दिग गारणीर पण्यार तथ चौर । पछम
(1 10) दिग महत् रपदुक् तथ बड डोल । तथा श्वण री तत्र । (1 11) उत्तर दिश तए धुर धुर । एह
राग मण कार गणा (1 12) जाग दिति ज अग । र यत्र पोत्र भान ताह गणी भोगणी (1 13)
द्विग माग कर [दप?] श्रीदक्षण वगसी श्रीमत ज- (1 4) तमुक्ती री तथ श्रादवण री अगए महत् मरण
(1 15) लिख (1 16) पलनत पमा धम पलनत पमोत्तम । पल- (1 17) नत पमो स्वगा ।
गणितयन पलनत । (1 18) लिखीतमिद पडिगान ता[द]णा । शुभ

१५

CORRECTED READINGS IN SANSKRIT PORTION

८० स्वस्ति । श्रीशान्मवत ५७ श्रीश्रवणवहनशक १४०२ अ (1 2) द्व कर्तिकमास शुक्ल पक्ष
द्विदश्या तिथौ । श्री चम्पक (1 3) पुरिवास्तव्य श्रीपरमदवतालक्ष्मीनारायण परमगरु (1 4) परमश्रेष्ठ
श्रीसूयवशप्रदीपक श्रीचक्रवर्ति श्रीपरमभ (5) ददव श्रीमहाराजधिराज श्रीअनन्दमदवविजयसम्राज्य
(1 6) अत्र कृष्णप्रीत्य स्वाधक्षयार्थं महामण्डल उहमानमस (1 7) शान्दालगानय गणितज्ञाय (?)
मलुकशमण ब्राह्मणाय द- (1 8) त । तत्र सोमा

TRANSLATION

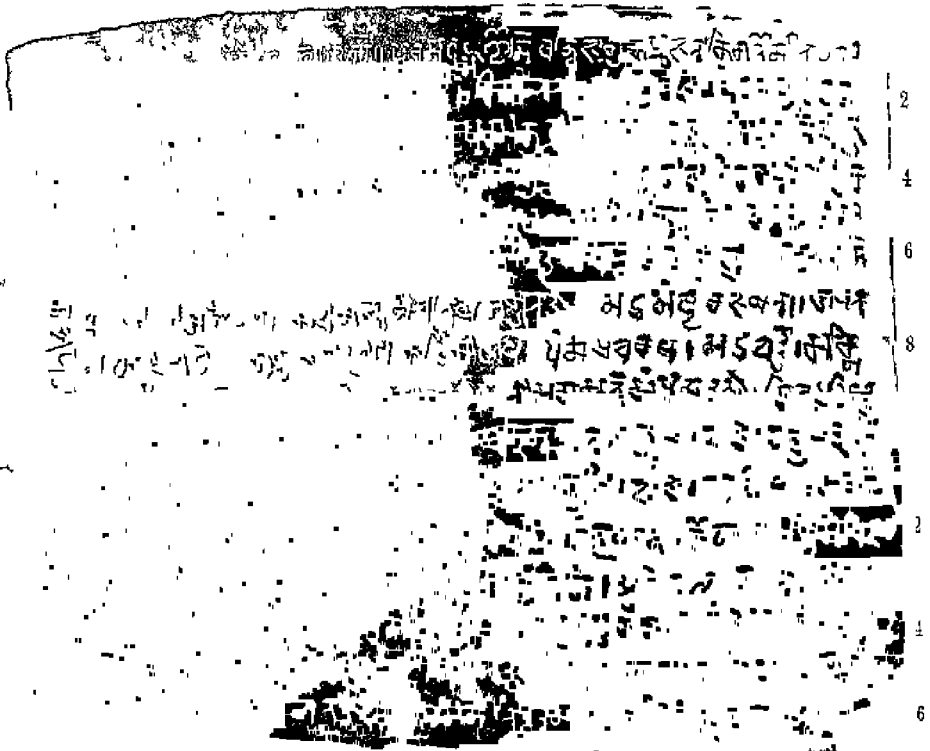
SLAL (This is) the order of the illustrious Anandavarma

(L 1) Om Hail ! In the glorious *Sastra* year 57, (corresponding to) the
glorious Śaivahana Saka year 1402 this twelfth day of the bright fortnight in the
month of Karttika, during the victorious reign of the illustrious *Paramabhattaraja*
Maharajadhiraja Anandavarmadeva in residence at the splendid city of Champaka
who is (a devotee of) the illustrious supreme divinity Lakshmi Narayana, who is
highly venerable who is pre eminent who is an ornament of the excellent Solar race
(and) who is a paramount ruler

(L 6) Here out of devotion to Krishna for the annihilation of his own sins the
village named Umha in the Mahila pargana has been given to the Brahman
Mahakasarman, the astrologer (?) of the Sandilya gotra

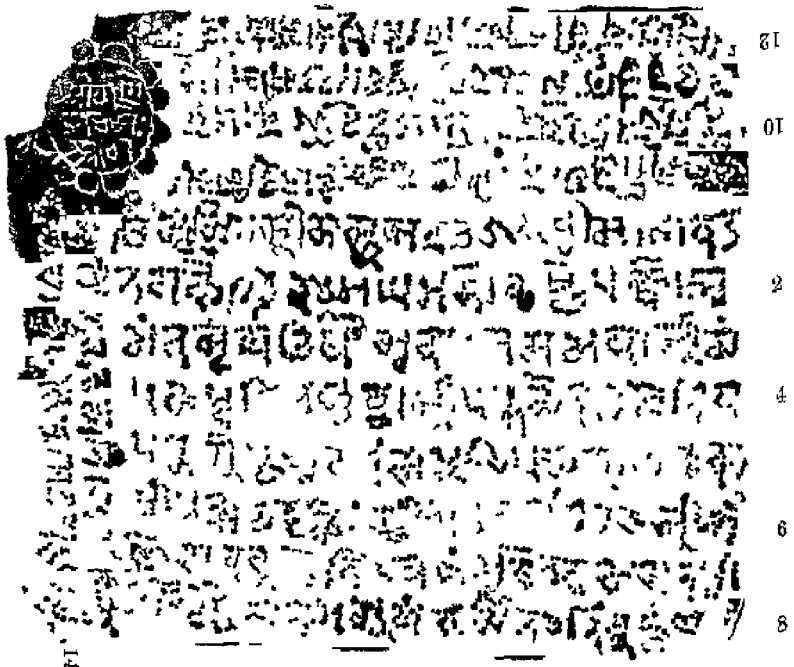
(L 8) The boundaries thereof are —In the eastern direction inwards from
the pass of the Lasum (?) range In the southern side are the fountain of
Gorani and the terrace In the west are the sacred footprints of Mehla as well as

A—CHAMPA PLATE OF ANANDAVARMAN



SCALE THREE FOURTHS

B—GHURETHA PLATE OF GANESAVARMAN SAKA 1434



the large boulder and the brooklet of Śakalā. On the north (*the boundary*) runs alongside the river (Rāvi). With the boundaries thus defined, (*the land*) has been given to the astronomer. In future his sons and grandsons are to enjoy it. The king has exempted this village from all taxes.

(L. 13) (*This*) has been written by the *Mahāī* Makhana by the order of the goddess Jalāmukhī and the king

(L. 16) (Here follows one customary verse.)

(L. 18) This has been written by the *Pandit* Bedunā of the Gautama (*gotra*).

NO. 10. CHAMBA PLATE OF ANANDAVARMAN

(Plate VI, A)

This plate¹ was in the possession of one *Badu* Chhajju at Chamba. It is fairly well preserved, except that a small bit from its lower right corner has chipped off, resulting in the loss of two or three letters. It has a handle to its left with a hole pierced in its centre. The engraving is rather poorly executed on account of which some portions of the text are not clear. The writing covers seventeen lines in all, of which the last line appears in the left margin.

The language of the record is incorrect Sanskrit mixed with Chambyālī.

Its object is to register the gift of several parcels of land by king Anandavarman to two Brāhmanas of the Bhāradvāja *gotra*, Gangādihara and Gayādihara by name. The donees are brothers, the names of their father and grandfather respectively being Leghā and Sarma. Their father, Leghā, is possibly identical with the donee in one of Samgrāmarvarman's grants, namely in No. 7 above. The record is not dated, but the occasion of the gift is stated to be the *udyāpana* of an *ekādaśī* (*vrata*) when there was also a *Śiva-Pratishthā*. It is not clear what this latter ceremony refers to. In some inscriptions from Chamba the term *pratishthā* is employed also in the sense of 'a ceremony performed on the completion of repairs to a temple.' Thus, in the present instance, the *Śiva-pratishthā* means either 'installation of *śiva* *linga*' or 'completion of repairs to a Śiva temple.' No village is mentioned in the document. Only the names of the different fields donated occur, which cannot be identified.

We learn from this record that Anandavarman's father was Samgrāmarvarman and mother *Paramabhāttārakā Mahārājñī* Sampūrnadevī.

The writer of the inscription was one *Pandit* Mano, while it was mended by a goldsmith whose name is not preserved.

TEXT

ॐ स्वस्ति ११ ॐ नमो गणाधिपतये ॥ परमब्रह्मणो देवद्विजगुणपूजनाभिगतो दीनाय...त-(1. 2)
पण शरणागतवत्सल अशेषशान्तार्थं परिक्षीलनविश्वसित्तराज परमभट्टारक (1. 3) महाराजश्रीमयम-
वमदेवपदपु[ध्या]मी[.] परमभट्टारिक महराज्ञी सपुर्णदेवी कु- (1. 4) क्षिप्रोदजन्मकल्पतरुवियसयस्य

¹ No. 19 of the *APRAS*, NO, 1905-04, p. 6

(L 8) The gift (of the lands described below) has been made by means of a charter to (the Brahmins) named Gangadhara and Gayadhara, sons of Legha, grandsons of the priest Sarma, of the Bharadvaja gotra, the Katha śakhā (and) the fivefold pravara, on the occasion of the consecration of Siva and of the *Ekādāśi udyāpana*

(L 10) The land called Dala, (measuring) 13 *pidas* of paddy seed, the land named Draduda, (measuring) 3 *pidas* of paddy seed, the land called Dvimaḍi, (measuring) 54 *pathas* of paddy seed, (consisting of) seven plots, the land called Pukhareda, (measuring) 54 *pathas* of paddy seed, the land named Madoga, (measuring) 9 *pathas* of paddy seed, the land (named) Surodi, (measuring) 6 *pathas* of paddy seed, the land named Kotla, (measuring) 6 *pathas* of paddy seed, including Saraula, bounded (on three sides) by three paths (and) on the north by a parapet

(L 13) (The following are the witnesses —) Avichala, Makhan, Ijasa (and) Manakhu. The descendants of the *Bādus* Gangadhara and Gayadhara may till, cause (others) to till, enjoy and let (others) enjoy (the land)—may do whatever they please. Nobody should put obstruction.

(L 15) (Here follows one customary verse)

(L 16) This has been written by *Pandit* Mano, (and) engraved by the goldsmith Do .

(L 17) The illustrious worthy *Mahārāja* Ānandavarmadeva 'End' Prosperity

No 11 GHURETHA PLATE OF GANESAVARMAN, SAKA 1434

(Plate VI, B)

The owner of this plate¹ was one Gharathu Prebhdyal of the village of Ghuretha in the Bhariya *parganā*. It is now preserved in the Bhuri Singh Museum at Chamba and listed there as B. 13. It measures 5½" wide by 4¼" high. Its handle and a part of its upper left corner are broken off. There is a seal in the damaged corner, as usual in the form of a rosette with a Nagari legend in its centre.

The language is partly incorrect Sanskrit and partly Chambyali.

The inscription records the gift, by king Ganesavarman, of a village called Yvāla to a Brahman named Jaso of the Śandilya gotra. There are two villages of the name of Ohli in the Bhariya *pargana*. One of them probably represents Yvāla, the gift village.

The record is dated the Śaka year 1434, the Śastra year 88, the new moon day in the month of Māgha, the particular occasion being a *sūrya-parān*. This last usually refers to a solar eclipse. The given date corresponds to Saturday, 5th February A D 1513, but there was no solar eclipse then. There was, however, a solar eclipse on the next following *amāvāsyā* day, that was in the month of Phalguna, Monday 7th March, A D 1513.² Probably this was the intended date, but by mistake the writer wrote Magha instead of Phalguna. The writer was one *Pandit* Rama.

¹ No 20 of APRAS NO 1905 04 p 8

² See Swamikannu Pillai's *Indian Epigraphs*, Vol V p 228

TEXT

Seal { श्रीगणेश-
शिवम-
आम्य[१]

ॐ स्वस्ति । श्रीशम्भुसंवत् ८८ श्रीसालिवाह (1 2) न शाक १४३४ माघ मक्षे(से) कृष्णे पक्षे । अ- (1 3)
पदव्याया त्रियो सूर्यपर्वसमये । श्रीच- (1 4) पक्षपुरिवास्तव्य । श्रीपरमदेवतार्चनीय- (1 5) परमश्रेष्ठ सूर्य-
प्रदोप- श्रीचक्रवर्ति- (1 6) श्रीपरमभट्ट रक्ष-श्रीमहाराजाधिराज श्री ग- (1 7) णेश्वरमर्मेदेवविजय
साम्राज्ये अवकृष्णमी- (1 8) तवे श्वैलनामग्रामो जसोनाम ब्राह्मणाय (1 9) शाण्डिल्यगोत्राय
वत् । तत्र सीमा (1 10) कोले रे नलि तथ धनु । उदोर बोट । पूर्व (1 11) उत्तरेड । नए
तर धुरे । एह सीमा दि (1 12) ती श्री देवरी अग्यऐ, लिखतीमीद पडीते रमे (1 13) अघो
बु [१] अभिमि पय जन्मा (1 14) शुकर । कुण्डी जन्म सह्यणो भू'

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति । श्रीशम्भुसंवत् ८८ श्रीसालिवाह- (1 2) न शाके १४३४ माघमासे कृष्णे पक्षे । अ- (1 3)
पदव्याया त्रियो सूर्यपर्वसमये । श्रीच- (1 4) पक्षपुरिवास्तव्य-श्रीपरमदेवतार्चनीय- (1 5) परमश्रेष्ठ-
सूर्यप्रदोप-श्रीचक्रवर्ति- (1 6) श्रीपरमभट्ट रक्ष-श्रीमहाराजाधिराज-श्री ग- (1 7) णेश्वरमर्मेदेवविजय
साम्राज्ये अवकृष्णमी- (1 8) तवे श्वैलनामग्रामो जसोनाम ब्राह्मणाय (1 9) शाण्डिल्यगोत्राय
वत् । तत्र सीमा

TRANSLATION

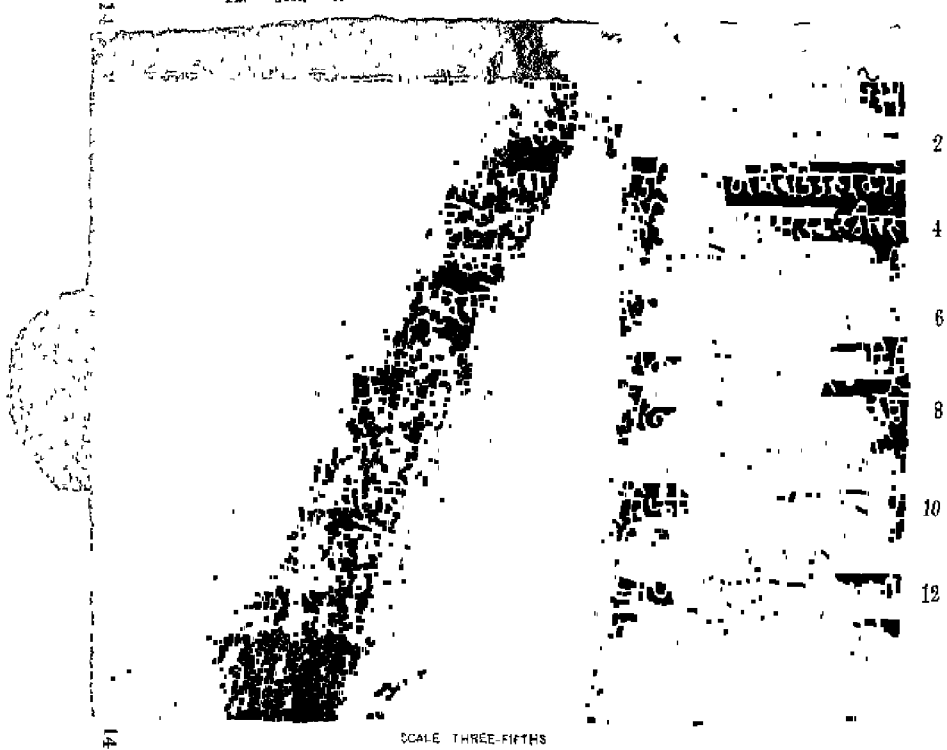
(L 1) Om Hail ! In the glorious Śastra year 88, (*corresponding to*) the glorious Salivahana Śaka year 1434, in the month of Magha, the dark fortnight, on the new moon day, on the occasion of the solar eclipse, during the victorious reign of the illustrious Paramabhadrāraja Mahārājadhiraṇya Ganesavarmadeva, in residence at the splendid city of Champaka, who is as venerable as an illustrious supreme deity, who is the most excellent, who is an ornament of the solar race, who is a paramount ruler.

(L 7) here, out of devotion to Lord Krishna, the village Yvāla has been given to the Brahman called Jaso of the Śandilya gotra

(L 9) The boundaries thereof are On the east the brooklet of Kola, Dhādhu and the Utorā rock, on the north (*the boundary runs*) alongside the river This area is given

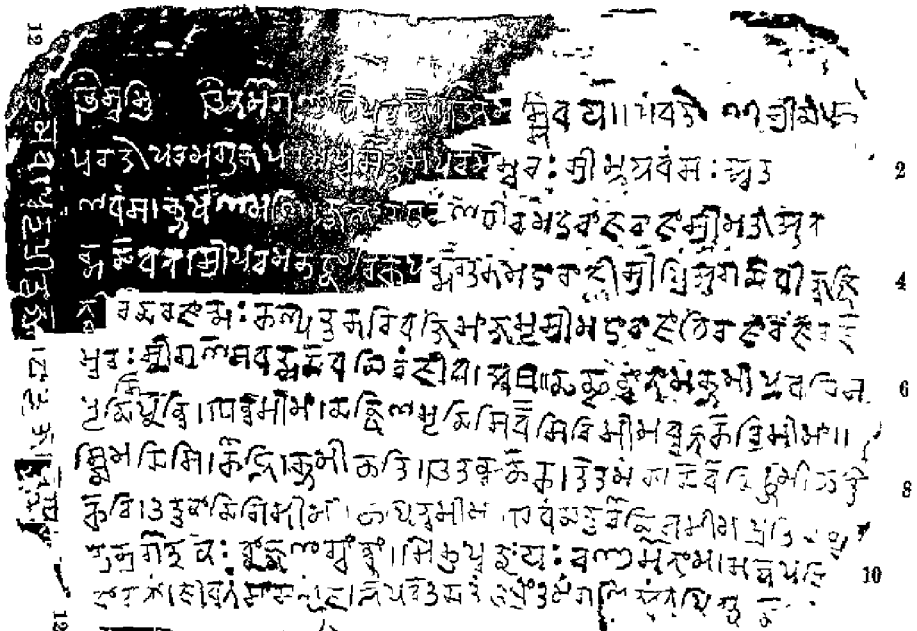
(L 12) This has been written by *Pandit* Rama by the order of the king

(L 13) (Here follows one customary verse)



SCALE THREE-FIFTHS

B.—DHADRIADA PLATE OF GANESAVARMAN, SASIRA 17



SCALE THREE-FIFTHS

SERIALS OF INDIA CALCUTTA

No 12 CHAMBA PLATE OF GANESAVARMAN SASTRA 97

(Plate VII, A)

The owner of this plate¹ also is stated to be *Balu Chhajju* of Chamba. The plate is entire and has a handle to the left with a hole pierced in its centre. It measures 10 wide by 7½" high and has no seal. The inscription on it runs into 14 lines of which the last one appears in the left margin.

The language is incorrect Sanskrit mixed with Chambyah.

The object of the inscription is to register two grants of land at the village of Gvadi by king Ganesavarman jointly to two Brahmans *Badu Kamhno* and *Badu Anno* by name. It is stated in the record that one grant was made by queen Pragadei (*Prayagadevi*) at a place called *Singarapura* while the other was made on the occasion when *Balu Kamhno* had immersed the bone remains of king Anandavarman in the Ganges. As is clear from the next inscription (No 13) queen Pragadei was Anandavarman's wife and Ganesavarman's mother.

The date of the document is given as the 8th day of the *navaratra* in the month of Chaitra of the year 97. The year obviously refers itself to the Sastra reckoning. The *navaratras* occur twice in a year, once in the bright fortnight of Chaitra and for the second time in that of Āsvina. Towards the end of the record it is stated that the grants were formally conveyed to the donees at the time when Ganesavarman was anointed king. This would show that the above date also refers to Ganesavarman's accession. But Pandit Thakur Das informed me that the month of Chaitra is considered not auspicious enough in Chamba for the *tikka* ceremony. We have, thus, to suppose that the two gifts had been earmarked on two previous occasions as specified that they were conveyed to the donees at the time of Ganesavarman's accession to the throne and that the title deed was issued later, on the given date. It is not verifiable, but the year corresponds to A D 1521-22.

The village Gvadi where the donated lands were situated is identical with the modern Gvad in the *Panjia pargana*. *Singarapura* (*Sringarapura* ?) must be a place outside the Chamba state. It is supposed that queen Pragadei must have gone on pilgrimage at the same time when her husband's bone remains were taken for immersion in the Ganges and that *Singarapura* must have been a holy place that side, where she made her charity.

TEXT

ॐ स्वस्ति १ । श्री गणेशाय नमः । श्रीचणकपुरवश । परमभट्टरक समारक परमपुरोत्तम (1 2) परमेश्वर
पद्मनाभ्या दवद्विजगुरुपुजनभिरतो शरणगतकृपणाथ । सत्य हरिचन्द्र (1 3) भिम पराक्रम वज्रुण वनप
धरि । कणस्त्यग । रघुचारिता विदुरबुधीविव हितजनदाय (1 4) व[ि]वृ] अहीनजनदण्डव्यङ्गागिरिद्वद

¹ No 11 of A.P.R. No. VC 1903-04 p. 3

² H. S. D. of the owner of the Chamba plate of Anandavarman above No. 11

जप्याधान प्रकीर्तिष्व । जत महाराजधीराज (1 5) श्रीगणेशवर्मदेव[स्य]गजपदा । अथ सवत् १७ चने
 मय । नावर । अष्टमि । दि (1 6) ने । महाराजे गणेशवर्म । नवरात्र । विशज तेधोअ । बडुए कल्लो तथा अनो ।
 जोग । रा (1 7) रा । खडि दुइ । घशण । दातव्य । अथ । पुर्व दि दिश । छेक । डोले वत हैठ । उत्तर दि दि
 (1 8) रा । अपाले नलि । परे । पश्व दि दिग । नैइ । रख्ये । उपुर । फिर । दाखण दि दिश । [क्रजो]
 (1 9) ट हठ । बर्बलि । छपडि । ओरे । एहे । छेक रे । प्रमण । पर । एहे । गणण । दुहि । प्र- (1 10) कर ।
 शनव्य । ग । न । श्रीरजि प्रग देइ रि । एक दिशेरि । भुदि । जिङ्गसपुर । हथ । प- (1 11) णि दित थिअ । होर ।
 बट गज श्रीनन्दवर्म दि । अस्ति । गग । बडु । कल्लवहिठ (1 12) डल्ले । दुइ । प्रकरे । करि । धम
 पार्थे वशण । महाराज श्री गणे[श] वर्म । दातव्य विष्णु [प्री] (1 13) वाच दानु मनु दानु । दानु पणि
 कोणवक । यो हर रेणि दातनि । अघोर नरक वज्येत (1 14) महाराजे गणेश । वर्म । टिक । लगा । तघोअ ।
 न धम । हथपणि

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति । श्रीगणेशायनम । श्रीनमस्कपुर-नास्तव्य परमभट्टारक परमगुरु परमपुरुषोत्तम (1. 2)
 परमेश्वर परमब्रह्मायो देवद्विजगुरुपूजनाभिरत शरणागतकृपणाथाय । सत्ये हरिश्चन्द्रो (1 3) भीमो
 पराक्रमे अर्जुनो धनुर्धरिषु कर्णस्तथागो रघुश्चरिते विदिग बुद्धिबिभवे हितजन (1. 4) वधु अहितजनदण्ड
 खड्गनिरखेद अष्टादश प्रकीर्तिपत्नी महाराजाधिराज ॥ (1 5) श्रीगणेशवर्मदेव स्वराज्ये । अथ सवत् १७
 चैनमासे नवरात्राष्टमौदि (1 6) ने ।

TRANSLATION

(L 1) Om Hail ! Obeisance to the illustrious Ganesa ! The illustrious
Paramabhattāraka Mahārājādhirāja Paramśīvara Ganesavarmadeva, in residence at
 the splendid city of Champaka, who is highly venerable, who is a pre eminent man,
 who is a patron of Brahmanas, who is devoted to worshipping gods, Brahmanas and
 elderly persons, who is a guardian to the submissive and the miserable, who in
 truthfulness is Hamsachandra, in prowess is Bhuma, among archers is Arjuna, in
 generosity is Karna, in conduct is Raghu, in the exuberance of intelligence is
 Vidura, who is like a kinsman to his allies, who would behead his enemies with his
 chastising sword, (and) who would guard all his eighteen *prakrits*, during his
 own reign,

(L 5) in the year 97, the month of Chaitra on the eighth day of the *navarātras*, on the occasion of the *navaratra-visarjana* by the *Mahārāja* Ganesavarman,
 has donated two grants at the village of Gvadi to the *Badus* Kambho and Anno

(L 7) On the east the boundary (*lies*) below the Drola path, in the northern
 direction across the Samola brooklet, in the west above the Ravi river and in the
 south below the mulberry tree inwards from the Sarvali cliff This is the extent
 of the boundaries

(L 9) This grant consists of two gifts made on two occasions One had been
 given by the illustrious queen Pragadei at Singarapura with libation of water The
 second was made when *Badu* Kamho immersed the bone remains of the late

* For the correct reading of this verso see below, p. 178

illustrious king Anandavarman in the Ganges. The gifts given on these two occasions have been conveyed by means of *this* charter by the illustrious *Maharaja* Ganesavarman out of devotion to Vishnu as well as to Dharma.

(L 13) (Here follows one customary verse)

(L 14) The libation of water was performed at the time when Ganesavarman was anointed king

No 13 DHADHYADA PLATE OF GANESAVARMAN SASTRA 17

(Plate VII B)

This plate was in the possession of one Nagar Brahman of Dhadhyada in the Panjla *pargana*. Except that both of its lower corners are slightly broken off, it is a well preserved plate. It has no handle and no seal. It measures 11½" wide by 7½" high and bears twelve lines of inscription, the last line appearing in the left margin.

It records the gift of a field called Dhadhyada, by king Ganesavarman to a Gvadu Brahman named Raniso son of Śambhu, of the Bharadvaja *gotra*. The boundaries of the land are well defined. The grant was not absolutely rent-free. The donee had to give to the state a tax in kind, called *mangam*, consisting of three *palas* of grain presumably from every harvest.

The date of the gift is not specified. Only the year 17 is mentioned which is to be taken as referring to the Śastra reckoning. It corresponds to A D 1541-42.

Dhadhyada is the same as Dhadyada which is said to be within the Panjla *pargana*. It is evidently not the name of a village but only of a land.

The inscription informs us that Ganesavarman's mother's name was Prayagadevi (Prayagadevi).

TEXT

ॐ स्वस्ति ॐ नमो गणाधिपतये । ॐ नमः शिवाय ॥ सवत् १७ श्रीचपक (1 2) पुनः परमगुरु परमपु [नः]
शोतम परमश्वर श्रीसूयवज्रदापको भूषणमणि । कुलोद्धरण वार महाराजराज श्री-
आन[न्द *]- (1 4) मदवत । श्रीपरमभट्टारिक परमगुरु महाराज श्रीप्रियापदवीकुक्षि (1 5)
क्षीरोदरजम कल्पतुरगिदक्षितागस्थ श्रीमहाराजविरज रजः (1 6) स्वर श्रीगणेशमदव विरजोद । अथ ॥
द्वयडा नाम भूमी पूर्वदिशि (1 7) म्यदिदि प्रदि । खड सीमा । दक्षिणस्य दिशि वैशि रि सीम बुद्ध क रि सीमा ॥
[प] (1 8) किचम दिशि । कोह्लि । भूमी छति (लि?) । ओतड छक । तत मझ दकोदि भूमी छडि (1 9)
करि । उत्तर दिशि सीमा । छपिड सीमा । चतुरोदिश दिक्ष सीमा प्रतिबद्ध । (1 10) मद्रपोनाय
ब्राह्मण स्वाडु ॥ शम्भु पुन य रणासो नाम । सवपरि (1 11) वारजा । जीवन आशन । ज । न परत दत्त
उप्राप्त मणि अन पि ३ द [पी] (1 12) तमव । पु य प्रीत्यर्थे । दान्याथ । लम्बक पडि

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति ॐ नमो गणाधिपतये । ॐ नमः शिवाय । सवत् १७ या चम्पक (1 2) परत परमगुरु
परमपुष्पोत्तम परमश्वर श्रीसूयवज्रदापको भूषणमणि कुलोद्धरण वार महाराजराज श्री-

* This word was written above the line and a smaller size Poss by b was omitted first and was supplied later

मन्त्र प्रपन्न (1 1) आपन्नमन्त्रधारिणा परमगुरु महाराजो श्री प्रयागदत्तो तु। (1 5) आर्गदन्त्र
वपनकन्त्रिर्दिशाम्य श्रीमहाराजाय राज राज (1 6) दवर श्रीगणपदमन्त्रधन रजादी :

TRANSLATION

(1 1) Om Hail! Om Obeisance to the Lord of Ganis! Om Obeisance to Śiva! In the year 17 From the splendid city of Champaka the illustrious *Īśā (śuddhī) Rujarajesvara Paramēśvara Gaṇeśavarmadeva* of long life who is highly venerable who is pre eminent among men who is an ornament of the famous Solun race and of the family of the illustrious Mushana who meditates on the feet of (his father) the illustrious *Maharaja Anandavarmadeva* capable of sustaining his family who is for the needy toll a veritable wish yielding tree born of the milky ocean (in the form) of the womb of the illustrious, highly venerable *Parvatalattarika Maharaja Prayagadevi*, (issues this grant)

(L 6) The land named *Dhadhyadi* has been given as a perpetual grant with libation of water to the *Gvadu* Brahman called *Ranaso* son of *Sambhu* of the *Bharadvaja gotra*. The boundaries are demarcated on all the four sides as follows. On the east the limit is (marked by) the descent of *Myadi* and the stream the southern boundary lies below the limit of *Baisis (land)* on the west the boundary includes the dry land leaving out the wet land and in that too, excluding the land of *Devo* the northern boundary is formed by the cliff

(L 11) (The donee) is to pay three *pilas* of gram as *mangam* (tax in kind)

(L 12) out of regard for merit The writer is *Paṇḍita*

No 14 LAKSHMI NARAYANA TEMPLE PLATE OF GANESAVARMAN'S TIME SASTRA 34

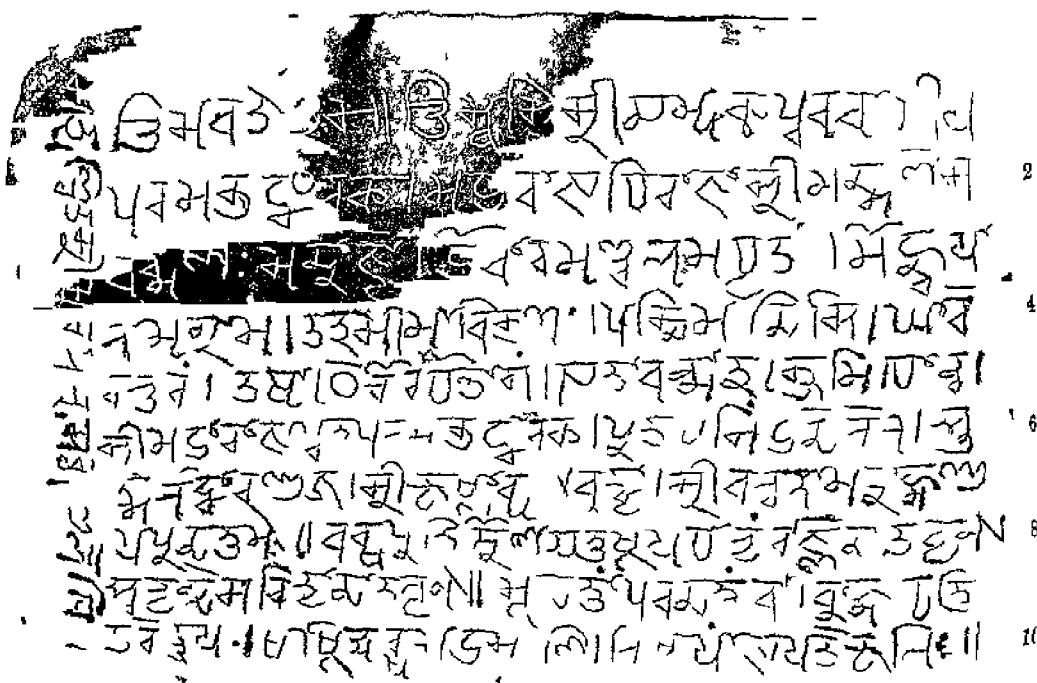
(Plate VIII A)

This plate belongs to the *Lakṣmi Narayana* temple at Chamba and is now preserved in the *Bhumi Singh Museum* there its catalogue number being B 14. It measures $8\frac{1}{2}$ " high by 14" broad including the handle to its left. There is a hole pierced in the centre of the handle. The plate does not bear any seal. It has all told, 16 lines of writing engraved on it of which line 12 runs inversely in the top margin. Lines 13 14 appear in the left margin. line 14 is a short one. lines 15 16 are equally short and run on the handle.

The record is couched entirely in Sanskrit with scarcely any mistake and is remarkable for that. It does not mention the place of issue, but begins rightaway with the date which is the year 34 obviously of the Śāstra reckoning the 27th day of the month of *Vaisakha* in its dark fortnight. This appears to be irregular. Ordinarily it should correspond to Tuesday, 24th May A D 1558. Then the corresponding *tithi* was 7th of the bright fortnight of *Jyeshtha*. It is further stated in the record that the grant was made on the occasion of the *Kumbha festival*.



SCALE ONE HALF



which must have come off on the 1st of Vaisakha Thursday 28th April A D 1558 The corresponding *tithi* even then was 11th of the *bright fortnight* of Vaisakha Thus the statement in the inscription that it was then the *dark fortnight* of Vaisakha is not borne out Possibly this latter refers to the date when the document was drawn up, while the gift was made about a month earlier on Thursday 28th April 1558, on the day of the Kumbha *purnā* The Kumbha fair comes once in twelve years on a day when the planet Jupiter (*Śukra*) enters Aquarius (Kumbha) It is held at some of the most holy places like Haridwar and Prayag (Allahabad)

The inscription refers itself to the reign of *Maharajadhiraja* Ganesavarman but the gift recorded in the present grant was made by his son and co-regent *Malayaja putra* Pratapasimha who we learn from the inscription had then gone on pilgrimage to the *tirthas* of *Badarinātha* and *Kedaranatha* beyond Haridwar in the Himalayas It is stated that he presented priceless jewels at the feet of the god Badarmatha which were later divided among the priests attending on that deity and that at the time of the Kumbha fair he came to Kedara *tirtha* observed a fast lasting six nights and made a gift of the village called Chahnaya to a learned Brahman named Ganesacharya

The gift village is very probably identical with the modern Chuhn the head quarters of the *pargana* of the same name in the Bhutta or Bhatiyat *uzarat* The *Hamatartha* mentioned in connection with the location of water at the time of the donation must have been the name of a holy site at or near Kedarnatha

The inscription was engraved by the goldsmith Ratana

It is not known as to how the grant came into the possession of the Lakshmi Narayana temple from its original owner

TEXT

ॐ सवत् ३४ वैशाख व ति मप्तर्विंशति दिवसगत । (1 2) ॐ स्वस्ति श्रीमकालमगलालय परमभट्टारक
महाराजा (1 3) विराजश्रीमदगणेशवर्ण सद्भाज्य । तत्कुलदीपक मवल (1 4) गुणरमणीय श्रुतिमति
पवित्रीकृतकलवरपरमभट्टा (1 5) रक महाराजपदश्रीप्रतापसिंहवन्तादौ श्रीमदवदरीतायच (1 6) रणौ
दण्वा तत्प्रीतिपूर्वकामृत्यरत्नादीनि तत्पाद (दयो) समस्य । तज्ज (1 8) नपु च विभज्य ।
नत कुम्भस्य आगन । श्रीमत्कदागतीय समागत्य (1 8) तत्र पट्टात्रोपोषितन विद्वांस न पात्रमवलोक्य । चाह्वय
(1 9) नामप्राप्त । शिष्यप्रमण जुमकयानिदास । तदकग्रामपरि (1 10) मित भवषड श्रीमत्कद (दा) रविण्ड
काया स्थित (त)न । हृमतीर्थोदकन (1 11) तन्म श्रीगणजाचार्यायामोद्विग्णाव प्रदत्तमिति शुभमस्तु । (1 12)
दसयुक्त यातमाह्वय दिव्य भूमर्दाता याति लोक मुराणा । तप्त (1 13) कुम्भ प्रज्वलत्तल्प (पू) र्णं तस्या हर्ता
पन्नत (न) (1 14) कालदत्त [] ॥ (1 15) लिखित मुन्य (1 16) र रतन

TRANSLATION

(L 1) Om On the twenty seventh day in the dark fortnight of (the month of) Vaisakha in the year 34

(L 2) Om Hail In the virtuous reign of the illustrious *Paramabhattarakha* *Malayajadhiraja* Ganesavarman who is a repository of all prosperity his worthy

son the illustrious *Paramabhataraka Maharajaputra Pratapasimhadeva* who is endowed with all virtues and whose poison is purified by the *Śruti and Smṛtis*, first visited the holy Badarnatha and with devotion for Him made an offering of priceless jewels and other valuables. His altar which he distributed among His attendants, afterwards, on the occasion of the Kumbha came to the holy place of Kedara, observed there six days fast and while standing at the holy Kedarpundika, gave to Ganesacharya considering him to be a wise and worthy recipient, the village named Chidmarga to the extent of its boundaries the (former) residence of the Jumas, the plot of land which in extent is as much as one village, with (libation of) the water of Himisa *to thee* for the sake of his own deliverance. Thus, may there be prosperity.

(L 12) (Here follows one customary verse)

(L 13) (It) has been written by the goldsmith Ratana

NO 15 MOHDAYA GRANT OF GANESAVARMAN SASTRA 34

(Plate VIII, B)

This plate¹ is said to have belonged to Jyotishi Chandramani and is now deposited in the Bhaur Singh Museum at Chamba where it is enlisted as B. 15. It measures 6½" high by 16" broad excluding the handle. The inscription on it is neatly engraved in big letters and consists of 11 lines in all, the last line running in the left margin.

The record is composed in Sanskrit throughout and has a few mistakes. It is dated in the year 34 plainly of the Sastra reckoning and corresponds to A.D. 1558. No other details of the date are specified.

The document refers itself to the reign of *Maharajadharaja Ganesavarman* but registers a grant by his son and co-regent *Maharajaputra Pratapasimha* of the village Mohdaya in the Hobara *mandala* to a Brahman named Banu.

The Hobara *mandala* is the same as the present Hubar *pargana*. The list of villages at my disposal, however, does not show any village of the name of Mohdaya in that *pargana*.

The writer of the inscription was *Pandit Surasaudasarinan*.

The grant was not totally exempt from rent as the donee, it is stated had to pay to the state four *drams* of paddy and the other customary dues every year.

TEXT

ॐ सवत ३ ॥ ॐ स्वस्ति श्रीचम्पकपुरवामीय (1 2) परमभट्टारक^० मह(हा) राजाधिराजश्री
मध्यम्य (1 3) वमण सद्राज्य^१ होवारमण्डलमध्यत । मो ड या (1 4) नाम यम(म)^१ तन सीमा
दिमा[गो] । पञ्चमर्दिज^२ पार (1 5) रतर । नया । ठगेरगोभाग । एताव मात्र । भूमिवा(व)ड ।
(1 6) श्रीमहाराजपुत्रपरमभट्टारक । प्रत(ना)पमिहदवन । आ (1 7) मनोद्वारणार्थ^३ । श्रीकृष्णायण

No. 3 of HRS. No. 19314 p. 8

The *mandala* reads : B as in many places of other on p. 100 p. 104 p.

¹ Read जा सोदा

हुँदव्या । श्री वन्दुतामन्न(वा)ह्यणा (1 8) यप्रदत्तम् ॥ वर्षप्रति द्रोणचतुष्टय धान्य राज दातव्यम् । (1 9)
जल्यद्देवशि(री)त्या दातव्यम् ॥ स्वदत्ता परदत्त(त्ता) वा । वन्नवर्त्त (1 10) हरन् य । पट्टिव(ष्टि व)
पसहन्नाणि । विट्ट(ठा)या जायत क्रमि ॥ (1 11) सर्वाण्डनश्रीसुरानन्दगमनाम्बु ॥

TRANSLATION

(L 1) Om The year 34 Om Hail !

In the virtuous reign of the illustrious *Paramabhattaraka Maharajadhiraja* Ganesavarman in residence at the splendid city of Champaka

(L 3) the illustrious *Paramabhattaraka Maharajagupta* Pratapasimhadewa has donated the village named Mohdaya in the Hobara *parwana* to the Brahman, called Banu, as an offering to Lord Krishna for the sake of his own deliverance, the extent of the piece of land being bounded on the west by the landshide and lying below the mound

(L 8) Four *dronas* of paddy should be given to the king every year The other (*dues*) should be paid according to the local custom

(L 9) (Here follows one customary verse)

(L 11) This has been written by the noble *Pandit* Suranandasarman

No 16 CHAMENU GRANT OF GANESAVARMAN

(Plate IX)

This plate was discovered in the possession of one Purohit Mansa It is an exceptionally large sheet of copper measuring 10 high by 16 $\frac{2}{3}$ wide excluding the handle which is on the left and has a hole pierced in its centre The writing on it covers 15 lines in all, of which the last line runs along the left margin The appearance of the characters indicate that the present plate is a somewhat later copy of an old record

The language is Sanskrit intermixed with the Bhāṣha in the latter portion. The record bears no date

Its object is to register a land grant by King Ganesavarman to one *Pandit* Madho son of Bhāso and grandson of Tribho belonging to the Atri *gotra* and the *Vijayameva talika* The donation comprised two parcels of land one the major piece was situated at or more probably consisted of the village of Chamenu while the other called Thakarota lay at the village of Burora Their boundaries are defined and are identifiable Thus Chamenu and Burora are the same as Chamenu and Baror respectively Lamji the boundary village in the west is known under that very name to this day All the three villages are included in the Gadyal *parwana* The river Samala and the rivulet Holu are also there and are identical with the present day Sal and Hol

TRANSLATION

The mark of pu an l a * n n p a f l e o s a n o
Th l * r n ou a वास्तव्य []

Read नाकिन
 त उ र र अि of
 दो incorrect i e n o p 177
 स ह द g of see b lo p 77

[illegible]

being in good health, and in residence at the splendid city of Champaka, has bestowed a *sasana* (i.e. rent-free land) upon *Pandit* Madho, son of *Pandit* Bhano, (and) grandson of *Pandit* Tribho, belonging to the *Atri gotra* of the five fold *pravara*, and to the *Vajasaneya sakha*, at the village called Chamenu, with the due ceremony of libation of water

(L 10) The boundary limits hereof are (*as follows*) — On the east the river Samala forms the boundary, on the south the threshing floor marks the limit, on the west the boundary lies beneath the fig tree of (*the village*) Lampi, on the north the stream Hela marks the bound. Besides, the land called Thakarota below the watercourse and above the crown land of Brora (*has also been given*)

(L 12) (Here follow two customary verses)

(L 14) ¹ May there be prosperity and welfare

(L 15) The illustrious Ganesavarman's sign manual

No 17 PUNILA PRENGULA GRANT OF GANESAVARMAN

(Plate X)

This plate is said to have been owned by Chandidas and Shirdas. It is broken into two. A triangular bit is broken off from the upper right corner of the left hand side piece. The two pieces have now been clasped together into one whole. It measures 8" high by 17½" wide including the handle. It has, all told, 18 lines of inscription, of which line 12 appears in the right margin, line 13 runs inversely along the top margin, lines 14-15 occur in the left margin and lines 16-18 are very short ones and are engraved on the handle.

The language is Sanskrit throughout though the composition is not altogether faultless. The record is not dated but refers itself to Ganesavarman's reign.

Its object is to register two land gifts to a Brahman called Bini of the Gautama *gotra*. The donor of one grant is king Ganesavarman himself, while the other gift was given by queen Apūrvadevi with the king's approval. The former grant consisted of two villages named Punila and Prengula, and the latter comprised a field called Dhohi at the village of Huneri. The recipient of the queen's gift is not specifically mentioned, but presumably he is the same Brahman Bini.

The writer and the engraver of the inscription were *Pandit* Surinanda and the goldsmith Arjun respectively.

All the places mentioned in the inscription are included in the *Bhariya pargana*. Punila and Prengula are identical with Pandla and Prayungal respectively, while Kamathi is the same as Baduna. Huneri cannot be identified.

¹ The reading of the text here is not very certain and I am making a guess.

² The last six evil lines of the text have been left unaltered since the sense of the report on is not clear. 12 D of A-9

॥ १ ॥ ॐ स्वस्ति श्रीचम्पकपुरवामीय परमभट्टारक ।^१ महाराजा- (1 2)
 ॥ २ ॥ ॐ श्रीगणेशाय नमः । मन्त्रमग्न्या^२लय । मन्त्रमग्न्या^३लय । दवद्विजा (1 3) निधिपूजक । मनोभि
 ॥ ३ ॥ नमो नमो नमो । श्रीमदगणेशवन्दन कुसली ॥ (1 4) तस्य श्रीमह(हा)गजवयस्य मन्त्राय । कमठ
 ॥ ४ ॥ अष्ट(हा)रद्वय[म*] । पुनील- (1 5) प्रह्लादनामान^४ रामद्वय प्रमिद्व । एतयोपामद्वयो सीमा
 ॥ ५ ॥ ॐ नमो नमो नमो ॥ (1 6) पूर्वस्था दिशि^५ मुकुटापीपयन् । पश्चिमदिशि । न्वायिनारा पयन्त । उत्तर-
 ॥ ६ ॥ (1 7) राटुपयन्त । दक्षिणदिशि । छु[ट]न नमामूमि(नामभूमि)नयन्त । एतत्प्रमाण भूमिलब्ध ।
 ॥ ७ ॥ (1 8) गणित । आत्मोद्धारणाय । श्रीमदगणेशवन्दन । गौतमगोत्राय । सत्पण्डितश्रीविष्णोनाम्न
 ॥ ८ ॥ नमो नमो नमो पुनपो(पौ)त्राद्यन्तमन्ततोना सम्भोगाय प्रदत्तमिति ॥ श्रीमहाराजा^६ । पुनपो(पौ)त्रादि
 ॥ ९ ॥ ॐ नमो नमो नमो ॥ न[या]हुनरिनामगामध्वर । बोजप्रमाण । चतुर्विंशतिप्रस्त(स्य)परिमाण ।
 ॥ १० ॥ भूमिभण्ड । श्रीधौलीनामा(म)भूमाभि । रामाराजाजया । राजा(या)श्रीअपूर्वदव्या प्रदत्त
 ॥ ११ ॥ मितिश्च (अथ) ॥ (1 12) स्वदत्ता परदत्ता वा गृहान्तर (1 13) मन्थ । पठित्वपश्चाद्द्वय वि[ष्ठा]या
 ॥ १२ ॥ कुमि ॥ पालणात्परमोधम पालणाय (1 14) नमो नमो । पालणात्परम स्वर्गो गरीयस्तन पा
 ॥ १३ ॥ लणन ॥^७ सत्पण्डितश्रीसुरान दशमणा^८नि ॥ (1 16) सुवणका (1 17) राजाणिन(ता)-
 (1 18) मन्त्रित्व^७ [11*]

TRANSLATION

(L 1) Om Obeisance to Ganesa ! Om Hail ! The illustrious *Paramahattaraka Maharajadharaja Paramapurashottama Ganesavarmadeva*, who is in residence at the splendid city of Champaka who is an abode of all bliss, who is endowed with all virtues who is worshipper of gods Brahmanas and guests, who is a charming novel incarnation of Cupid being in good health (issues this charter)

(L 4) During the virtuous reign of that excellent illustrious great king illustrious Ganesa auman has for self salvation donated two well known villages, named Punla and Prengula from the Kamatha *mandala* as *agraharas*, to the noble Brahman called *Pandit Bin* of the Gautama *gotra*, for the enjoyment by the endless succession of his (Bin's) sons and grandsons The boundaries of these two villages have been fixed (as follows) —In the east as far as Mukulani in the west up to the Nvāyī brooklet in the north as far as Ghoratu, (and) in the south up to the field called Chhuddhana The piece of land of this much extent comprising two villages (has been donated) This should not be confiscated by the descendants of the illustrious great king

1 The *danda* here and further on in most cases serves the purpose of a hypocoristic

2 Read नाम instead of नामान्

3 The *danda* here and further on in most cases is not necessary

4 Read श्रीमहाराजस्य

5 For the corrected reading of this verse see below p. 178

6 The corrected reading of this verse is below p. 177

7 Read लिख्यत instead of मन्त्रित्व

PUNILA PRENGUIA GRANT OF GANESAVAPMAN

61

14

1. ... 2. ... 3. ... 4. ... 5. ... 6. ... 7. ... 8. ... 9. ... 10. ...
 ... 11. ... 12. ... 13. ... 14. ... 15. ... 16. ... 17. ... 18. ... 19. ... 20. ...
 ... 21. ... 22. ... 23. ... 24. ... 25. ... 26. ... 27. ... 28. ... 29. ... 30. ...
 ... 31. ... 32. ... 33. ... 34. ... 35. ... 36. ... 37. ... 38. ... 39. ... 40. ...
 ... 41. ... 42. ... 43. ... 44. ... 45. ... 46. ... 47. ... 48. ... 49. ... 50. ...
 ... 51. ... 52. ... 53. ... 54. ... 55. ... 56. ... 57. ... 58. ... 59. ... 60. ...
 ... 61. ... 62. ... 63. ... 64. ... 65. ... 66. ... 67. ... 68. ... 69. ... 70. ...
 ... 71. ... 72. ... 73. ... 74. ... 75. ... 76. ... 77. ... 78. ... 79. ... 80. ...
 ... 81. ... 82. ... 83. ... 84. ... 85. ... 86. ... 87. ... 88. ... 89. ... 90. ...
 ... 91. ... 92. ... 93. ... 94. ... 95. ... 96. ... 97. ... 98. ... 99. ... 100. ...

SCALE FIVE EIGHTHS

SURVEY OF INDIA CALCUTTA

14

(L 10) Furthermore, the queen Apurvadevi has, with the illustrious great king's approval, granted an auspicious piece of land called Dhohi, measuring twenty four *prasthas* of seed corn, at the village named Huneri (*May there be*) bliss!

(L 12) (Here follow two customary verses)

(L 15) (*This*) has been written by the noble and illustrious *Pandit* Surānandaśarman, (*and*) engraved by the goldsmith Arjani

NO 18 GANGUYA GRANT OF GANESAVARMAN

(Plate XI. A)

The owner of this plate was one Kolīa¹ Atrā. It measures 6½" high by 9½" wide. Its handle is partly cut off. It contains 12 lines of writing in all, of which line 11 runs inversely in the top margin, while line 12 appears in the left margin.

The language is Sanskrit. The record is not dated, but it refers itself to Ganesavarman's reign. It records the gift of a field by the king himself to a Brahman named Rama at the village of Ganguya.

The inscription was written by *Pandit* Surananda and engraved by the goldsmith Arjani.

The village of Ganguya is identical with the modern Gugamh. As the inscription indicates, there are, in fact, two villages of the same name. They are now called *Gugamh Uprala* and *Gugamh Jhikla*, i.e. the Upper Gugamh and Lower Gugamh. They are included in the *Sach pargana* of the Chamba *wazarat*. The *rajamarga* or the main road mentioned in the inscription possibly refers to the old Khajur road while the *Sachediya* stream is now called *Sached*.

TEXT

ॐ स्वस्ति । श्रीनम्पकपुरवासीय ।¹ परमभ । (1 2) टटारक । महाराजाधिराज । श्रीमदगणेश (1 3) वमदवसद्राज्य ।² गङ्गुयानामदाय । अत्र (1 4) सीमाविभाग[*] । राजमातावधोम(मा)-
ग राज[*](कूँर)- (1 5) [गु]पयभूमरधोमग व वक्षिणिदिशि ॥ द्वितीय (1 6) यद्रामस्य गावाटोपरि
उत्तरस्या दिशि । मात्वे- (1 7) दिवा[टो]परि । एतावन्म(न्मा)त्रूमिखण्ड(ण्ट) । श्रीमहारा- 8)
ज्ञा³ गणसर्वभणा । स्वक । (को)यवशोद्धरण्य । आ (1 9) त्मोद्धरण्यञ्च । श्रीरामनामदादणाय प्रदत्त-

¹ The term *Kolūa* means one hailing from Kulu. It is, however, a Brahmanical caste name. All the *gurus* of the Lakshmi Narāyaṇa temple at Chamba are said to be Kolūa Brahmins.

² The *devāda* here as well as in several cases below serves the purpose of a hyphen.

³ The *ana-tara* here is superfluous. read गङ्गुया

⁴ The reading of the syllable is not certain. Its formation is rather peculiar. It appears to be *ka* with the signs of two medial vowels, and *a* attached to it. Perhaps we have to read *कादर*. Anyway the sense of the word *कादरगुपय* remains obscure though obviously it is the proper name. However, the name of the field referred to.

⁵ There is a space sufficient for one letter left blank before *य*. The word *द्वितीय* suggests that another village of the same name of *गङ्गुया* is meant. We may therefore supply *यु* in the blank space and read *द्वितीय ग[यु]* यद्रामस्य

⁶ Read श्रीमहाराजन

मिति (1 10) पण्डितश्रीसरतन्त्रनाल्लि ॥ युवणकार । आरजानिनाल[ख(खि)] (1 11) स्वदत्ता परदत्त वा
 त्तावृत्त हराय । पण्डितवप- (1 12) सहस्राणि विण्ठय जायत कृमि ॥¹

TRANSLATION

(L 1) Om Hail 'In the virtuous reign of the illustrious *P^r M^r* Ganesavarmadeva, residing near the splendid city of Champaka, the illustrious great king Ganesavarman has for the sake of his family's deliverance and for the sake of his own deliverance, granted a piece of land at the village called Ganguya to the celebrated Brahman named Rama. The demarcation of the boundaries hereof is (as follows) — (The donated land lies) below the main road and below the king's land (called) Kvaranlaya in the south (it lies) above the cattle track of the second village of Ganguya (and) in the north over the Samchediya (stream)

(L 10) (This) has been written by the illustrious *Pandit* Surananda (and) engraved by the goldsmith Ārajan

(L 11) (Here follows one customary verse)

No 19 CHALAHDI PLATE OF GANESAVARMAN

(Plate XI, B)

This plate was in the possession of a Brahman named Haribhaji of the village of Chalahdi in the Raipur *pargana* of the Bhatti *wazarat*. It measures 7½" high by 13½" wide including the handle on the left. It has 9 lines of inscription, the last line appearing in the left margin

The language is partly incorrect Sanskrit and partly Chambyali. The inscription is not dated. It registers the gift of a piece of land at the village of Chilyadi by king Ganesavarmman to a Brahman called Dja.

Chilyadi is identical with Chalahdi the provenance of the plate Chaphudu and Ladha, the boundary villages are the same as Chhapru and Lahda respectively. All the villages are included in the Raipur *pargana* of the Bhatti *wazarat*. Lathuloga cannot be identified.

TEXT

ॐ श्रीगणेश(जा)[यत्] नम[१] । ऊ ॥ श्रीवम्पकपुरवाम ॥ परमभट्टा—(1 2) रक परमसुर परम
 पोरपोत्तम परमेश्वर महाराजशिरज (1 3) राज्यराजश्वर श्रीगणेशवर्मदेव स्वहस्त । ब्राह्मणदिल (4)
 मान्म । चिल्याडिनामग्राम । आसनविष्णुपूज्यै हस्तोदक (1 5) दत्त । अय सोमाविभाग । न्दित वतपिब ।
 तथा च । दत्त गी र (1 6) नाला ब्यार । नया लठलोग । चफुड बोरी । तथा लाडे (1 7) नालि खार । एवि
 शासनसीमाग्रमाण ॥ पालणा (1 8) त परम धम । पालणात परम नप । पालणात परम स्वार्ग । (1 9)
 गरियसन पालक ॥

¹ For the corrected reading of this verse see below p. 178

[illegible]

SCALE ABOUT THREE FOURTHS

E—CHALAHDI PLATE OF GANESAVARMAN

[illegible]

SCALE ONE HALF

2 CR 1 HAURA
 4 N 3977 E 36 50052

SURINAM & INDIAN CARIBBEAN

CORRECTED READING OF SANSKRIT PORTION

ॐ श्रीगणेशाय नमः । ॐ । श्रीचम्पकपुरवासिन्ध-परममहेश (1 2) एक परमगुरु-परमपुरुषोत्तम
परमेश्वर महाराजाधिराज (1 3) राजराजेश्वर-श्रीगणेशवन्दन स्वहस्तन द्राष्टव्याय दत्त (1 4) नाम्न
चिन्दाडिनामग्रामे शासन विष्णुश्रीरथ हस्तोदकन (1 5) दत्तवान् । अथ सीमाविभाग

TRANSLATION

(L 1) Om Obeisance to the illustrious Ganesa' Om The illustrious supreme lord of kings P M P Ganesavarmadeva, in residence at the splendid city of Champaka, who is highly venerable and who is pre eminent among men, has himself given (*a piece of land at*) the village named Chulyadi as a *hastodaka* grant to a Brahman named Dile, out of devotion to Vishnu

(I 5) The definition of boundaries -Behind the public thoroughfare, inwards from the Daumri brook, within Lathaloga and Chaphudu, and inwards from the brooklet of Latha This is the extent of the granted land

(L 7) (Here follows one customary verse)

No 20 CHAMBA PLATE OF PRATAPASIMHA . SASTRA 51

(Plate XII. A)

This plate was in the possession of *Pandit* Mohan Lal, the Rajaguru, of Chamba. It is slightly damaged in the upper right corner, where one letter is lost. It has no handle. It measures $7\frac{1}{2}$ " high by $10\frac{1}{2}$ " broad. It has a seal in its top left corner, containing the name of the king in Nagari characters. The inscription on it covers, all told, 22 lines of which lines 13 14 appear in the left margin and lines 15 18 run inversely in the top margin, while lines 19 22 are in reality no lines as they contain only nine syllables engraved beside and below the seal for want of space.

The language is partly Sanskrit and partly Chambyah. The Sanskrit portion does not show many mistakes.

The inscription is dated in the Sastra year 51, but further details of the date have not been given. In line 2 a word is doubtfully read as *chaitra* but it is so out of place there that it can hardly be taken as referring to the month of Chaitra. The writer of the inscription had intended to state the corresponding Vikrama year, but he has not done so completely. He has written the first two digits as 16 and after that he has put only two dots, indicating thereby that two more digits were to follow. It is however not clear as to why he has left two blanks to be filled. The corresponding Vikrama year according to calculation, was 1632 equal to A.D. 1575.

The object of the inscription is to record a gift of 2 *julos* of land at Thakurala by king Pratapsimha to Ramapatisarman of the Bharadvaja *gotra* by way of

the *last* which shows that Ramapati was ordained *Rajaguru*. This Ramapati was the son of a number of later inscriptions was a son of Surananda who was the son of some of Ganesavarman's charters.

The word *dhara* evidently refers to a land measure but the exact measurement is not clear.

The word *Thukrala* which the granted land lay is identical with *Thukrala* the name of the *Blatti waza* at In line 8 the inscription has *Thakur* but in line 11 the land granted was *Thakur* proper. *Thakur* was also formerly the headquarters of a *pargana* of the *Thakur*.

The inscription gives the king's name as *Pratapasiṃhabrahman* which may be the same as *Pratapasiṃhavarman*. These alternative spellings will be found so in the records as well.

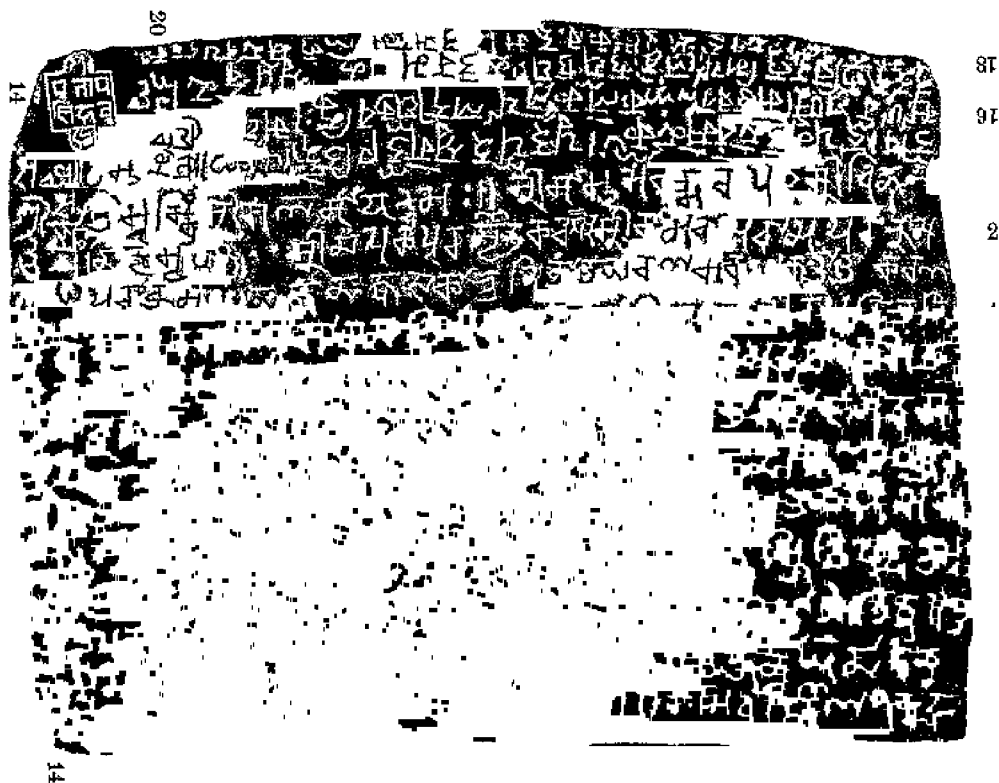
The name of the record was one *Prat* Ramanu

TEXT

Seal { श्री-
प्रताप-
सिंह-
राज

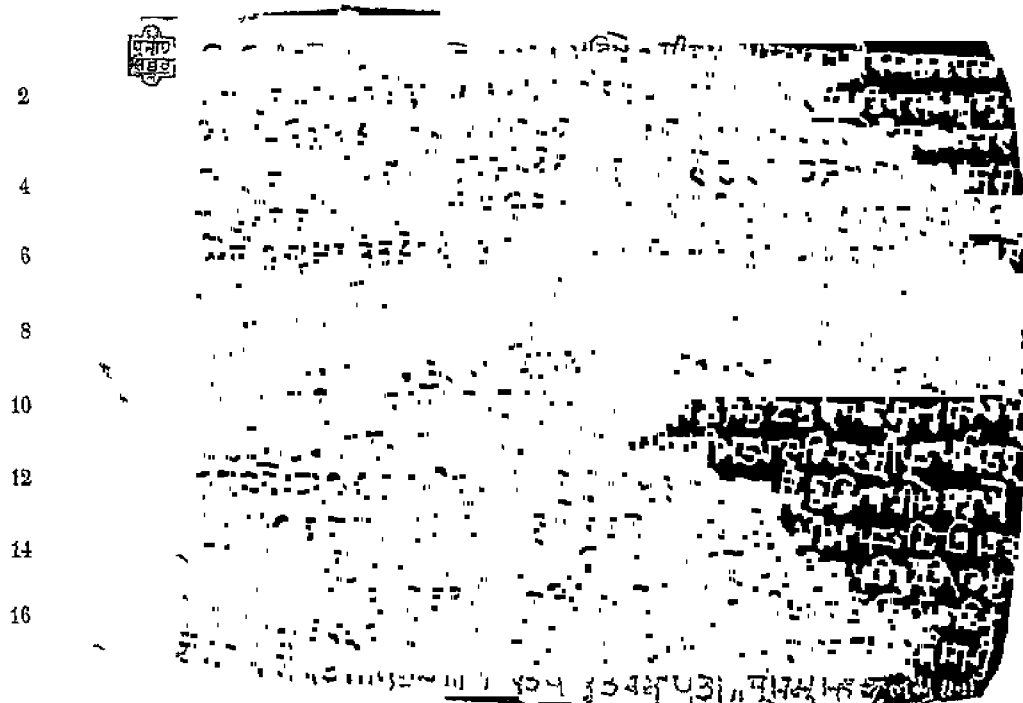
२० स्थिति श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ५१ श्रीविक्रमा [मा] (1 2) दित्यस्त १६ श्रीचम्पकपुर
कोटकर [च] [य] श्रीरामरामरामपर (रा) क्रम- (1 3) पराक्रमणदक्ष-दक्षजाकान्तनितातचरणशरणकृतात (त)
करण () रणविशारद शारदहिमकरानुकारियश परपूरितदि (1 5) गतर परमभट्टारकश्री
महाराजगिराजश्रीमन्प्रतापसिंह (1 6) ब्रह्मदेव [*] कुमली ॥ अत्र श्रीरामचन्द्र (दे) श्रीनय । भारद्वाजगोत्रम-
(1 7) भताय । श्रीरामपतिशरण ब्राह्मणाय शरदक्षिणा ठकु[रा] (1 8) लामडलमध्यत । भूमिजिलोद्वय
सपदत्त । नदनन मस (1 9) ताननाचद्रस्यमडल द्रममडलब्रह्माण्डस्थितिपयत-मु (1 10) पशु(भो)
जनीय । योत्रापहर्ता स दण्डयो बध्यो नरकपाती स्यात ॥ तत्र ॥ भू (1 11) मिजिलो २ दुड ठक(कु)
राल मध्य । जिलो १ एक कुडव दा नद (1 12) लि ममत । जिलो १ एक । लुडव मध्य भूमिवीज द्रोण ७
उडुर (1 13) ड दी अव २ प । रमपति की वित्ती भट्टी दी गु[रु*] (1 14) दक्षिणा ज कोड इस हर स गाड
ब्राह्मण मारदृष्ट्या (1 15) होए । ज पडत २ वश दा कोड । पुत्र पोत्र अग होए तिह्न वाणा ॥
(1 16) माधारी य ध[म] सनुनराणा कल काल पालनीयो भवद्वि । सब- (1 17) नतान् भाविन
भूमिपालान भूमो भूमो [य] चत रम[च] [*] अध द्वाद (1 18) न जमनि दश जमानि गूकर
कुसी ज[म] सह[च] [मि] भ[मि] दानापहरक १ २ (1 19) लिपि (1 20) त व राम (1 21)
पु (1 22) हस्त

A—CHAMBA PLATE OF PRATAPASIMHA SASTRA 51



SCALE TWO TH RD6

B --LAKSHMI NARAYANA TEMPLE PLATE OF PRATAPASIMHA SASTRA 51



В СЕ СЕНАВРА

File No 3677 E 38 500 53

SCALE ONE HALF

SURVEY OF INDIA CALCUTTA.

TRANSLATION

Seal The illustrious Pratapasimhabrahman

(L 1) Om Hail Obeisance to the illustrious Ganeśa ' In the glorious Sastra year 51, (*corresponding to the year*) 16 of the illustrious Vikramaditya .

(L 2) The illustrious P.M Pratapasimhabrahmadeva, who adds lustre to the splendid city of Champaka , who in prowess is equal to Rama Parasurama and Balarama who is expert in assailing his enemies , who has his heart entirely devoted to worshipping Śiva , who is proficient in warfare , who has all the quarters filled with the flow of his glory resembling (*in purity and brilliance*) the autumnal moon , being in good health (*issues this charter*)

(L 6) Here, out of devotion to the illustrious Ramachandra, two *gulos* of land in the Thakhurula *mandala* have been given as *gurudakshina* to the esteemed Brahman Ramapatisarman, born of the Bharadvaja *gotra* This he as well as his children may enjoy as long as the moon, the sun, the polar star and the universe endure Whosoever will encroach upon it is to be fined and punished and may descend into hell

(L 10) (*The details*) thereof Two 2 *gulos* of land at Thakurula—one 1 *gulo* of Kudagha including Naddhah and (*the other*) one 1 *gulo* in Ludagha—, the land of Dahuraga measuring 7 *dronas* of seed corn and two mango trees, have been granted to *Pandit* Ramapati as *gurudakshina* in Bhati He who misappropriates it will be guilty of the sin of killing cows and Brahmanas The *Pandit's* descendants are to enjoy (*this grant*)

(L 16) (Here follow two customary stanzas)

(L 19) (*This has*) been scribed by *Pandit* Ramanu s hand

No 21 LAKSHMI NARAYANA TEMPLE PLATE OF PRATAPASIMHA,

SASTRA 51

(Plate XII, B)

This plate belongs to the temple of Lakshmi Narayana at Chamba and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 17 It measures 9½" high by 14½" broad It has a seal embossed in the top left corner, with a Nagari legend containing the king's name The inscription consists of 17 lines of writing

The language is partly incorrect Sanskrit and partly Chambiyali The record is dated in the Sastra year 51, the 1st day of Magha, the hibernal solstice or *Malara samkrānti* Since the week day is not mentioned, the date cannot be verified As it is it corresponds to Thursday, 29th December A D 1575

The charter records the grant of a village called Thahnana by king Pratāpasimha to the temple. The boundaries of the donated land are well defined. The inscription informs us that the land granted by this charter formerly belonged to one Bhata. Some portions of the land of that village had previously been given to some other persons. They are stated to have been excluded from the present donation. It is not known how the grant ultimately became the property of the temple.

The donated village is identical with Thanena in the Bhariya parganā of the Chaurāvat. Among the other places mentioned in the inscription, Bhima, Tadga and Ohli are to be identified with Bharimham, Tadagram and Ohli in the Bhariya parganā.

TEXT

Seal { श्री-
प्रताप-
सिधव-
म

ॐ नमोस्त श्रीगणेशाय नमः ॥ सवत् (१) ५१ माघ प्रविष्टे १ श्रीचक्रपुरवस्तव्य (वास्तव्य) । श्रीपरम-
भद्रादिक ॥ (1 2) परमगुरु । परमपुरुषोत्तम ॥ परमवैष्णव ॥ राजकृषि । परमोद्गा(दा)र ॥
द्विजादिप्रतिपालक । स्वधम (1 3) निष्कुर ॥ प्रतिष्ठावन(वत्) । सर्वज्ञ । सर्वदादयालु ॥ सर्वदाजितव [त्र] ।
महाराजगणेश्वर ॥ महाराज- (1 4) धिराज श्री श्री श्रीप्रतापसिंहब्रह्मदेवेन ॥ अत्र सजु ॥ जेउ जोग ।
यज्ञेण नाम ग्राम ॥ शास- (1 5) ग हस्तोदक दित ॥ मकरसक्रातिदने ॥ अत्र सीमा ॥ जे भिरिहरी छडी
हेठ तय भेडी हेठ (1 6) घोडी २ अमन । तेत हेठ । होर तडयण री दिग ॥ तल अस ॥ तेस ताल जदर
सीमा ॥ होर ॥ (1 7) रणधीरे रे [य] रे । ओहरी कुह्ल जिहा लेड दिति तिहा । जेउ जोग दिया केणी
होर । जे र- (1 8) गधीरे भट्ट । यज्ञेण खाया स सीमा प्रमाण । जउ जोग दित । अथ जे यज्ञे मझ ।
भूमि । (1 9) शुकी से लिखि । कुनु ३ त्राइ कोह्ल कुनु १ ओलड । ए रणधीरे रे घेओत्रे दितो-
र । (1 10) असन । कुनु १ एक कगव भ्यगणी । कुनु १ एक ए भट तया । काशुणु । एउ प्रो-
(1 11) हिते रे दितोरे । कुनु २ दुड महेशेरे । होर । ए सीमा श्रीमहाराजाधिराज श्रीप्रताप-
सिंह- (1 12) हावचने भम्वाणी । भवानीदासे । तथा भ्यग्याणी अजाए । तथा मुद्रैते भिखारी । तथा
गम । (1 13) कमन्दाणी । तथा यज्ञेण काह्लोएरी जवाणम । तथा गौभु ममत् सीमा पाड दिति । तथा
(1 14) उदकवुलीमागुड । शासनहि सधदत्त ॥ अस्मिन्वज सुविस्तीर्णे । य कश्चिन्नृपतिर्जयेत् । तस्या- (1 15)
ह हस्तलग्नोष्मि । शासन म(मा)व्यतिक्रमत ॥¹ न विष विषमित्याह । ब्रह्मस्व विषमुच्यते । विषमेकाकिन
(1 16) हति । ब्रह्मस्व पुत्रगौत्रक ॥² पालनात्परमोधर्म पलनात्परम यश । पालनात्परम स्वर्गो । गरी-
(1 17) यस्तेन पालयेत् ॥³ शुभच ॥ लिखित पठिते रमापती ॥ श्रीगुरु । कन्याणो[गुरु] ॥ ॥

TRANSLATION

Seal The illustrious Pratapasimhavarman

(L 1) Om Hail¹ Obeisance to the illustrious Ganesa¹ In the year 51, on the 1st of Magha, the illustrious P M Pratapasimhabrahmadeva, in residence at the

¹ 1. r the corrected reading of this verse see below p. 177

² See below p. 177

³ For the corrected reading of this verse see below, p. 177

splendid city of Champaka who is highly venerable who is pre eminent among men who is a devout worshipper of Vishnu who is a saintly king who is exceedingly generous a protector of *duggas* and others rigid in (*observing*) his own duties, distinguished omniscient always compassionate ever victorious over his adversaries the lord of kings and great kings, has, on the *Makara-sankranti* day, donated the village called Thahnana as a *hastodaka* grant to Sanju Jau The boundaries hercof Below the two rocks lying at the foot of the incline of Bhura and under Bhetha, further the boundary lies inwards from the brook flowing in the direction of Tadagra Moreover, Jen should be allowed to use the watercourse of Ohla in the same manner as was used by Ranadhura And Thahnana has been given to Jau with the same extent of boundaries as was enjoyed by the *Bhata* Ranadhura

(L 8) Now the land which is excluded from Thahnana is recorded The three 3 *kunns* of irrigable and 1 *kunv* of unirrigable land which had been given to the daughter's son of Ranadhura on 1 *vinu* of Bhyagani Kesava (and) 1 one *kunv* of Bhata and Kasanu which had been given to the *Purohita* (and) two 2 *kunns* of Mahesa

(L 11) The extent of boundaries as described above was defined by the order of the illustrious *Moharajadhira* Pratapasimhabrahman in the presence of Dhamvani Bhavanidasa, Bhyagyani Aja Mudranta Bhikhari and Kamalvani Rama as well as of the wife and son of Kaho of Thahnana

(L 13) The grant was made with the proper ceremony of libation of water

(L 14) (Here follow three customary verses)

(L 17) And (*may there be*) prosperity! (*Thus*) has been written by *Pandit* Ramapati May there be blessings! May there be welfare!

NO 22 LAKSHMI NARAYANA TEMPLE PLATE OF PRATAPASIMHA SASTRA 51 (DUPLICATE)

This plate belongs to the temple of Lakshmi Narayana at Chamba and is at present kept in the Bhauri Singh Museum there its catalogue number being B, 18 It is a very well preserved sheet of copper measuring 10 inch high by 12 inch wide excluding the handle to its left The handle has a hole pierced in its centre The top centre of the plate bears a seal with a Nagari legend containing the king's name The inscription consists of 16 lines

The language is partly incorrect Sanskrit and partly Chambyli The style of composition in the preamble is ornate, though that part is full of mistakes

As regards the contents of the record, it is virtually a copy of the foregoing charter The date, the donee the donated village and many of the other details are exactly the same here as they are found in the previous plate with one main difference, namely the present record does not exclude some pieces of land as belonging to certain other owners as the preceding document specifies It appears that

After the present charter had been prepared it was discovered that some fields at the donated village were the personal property of certain individuals, which it was then thought necessary to exclude from the donation. And this necessitated the drawing up of a fresh charter. The present one is thus a discarded copy of the record, while the preceding plate contains it in its revised form.

TEXT

Seal { श्र
प्रताप-
सिंहव-
म

ॐ स्वस्ति श्रीगणेशाय नमः । सवत् ५१ मकरमासतद्विने । श्रीपरममहार्क परमगुरु प- (1 2) मधुसूक्तम
नमो नर पदपद । दवद्विजगुरु । पुजतमिरतो । शरणगत कृपणनाथ (1 3) सत्य हरिश्चन्द्र भीम परक्रम
अश्व धर्मवर्धन । नृपराज । रामचन्द्रश्चरित्र । विदुरबुद्धिर्वि (1 4) भवे । हितजनदयावधु अहितजनदण्ड ।
इति ॥ अष्टादशप्रकृतिपठणान् । महाराज- (1 5) जाधिराज । मृपणवड्ग मृपणमणिकुल । उदरगधीर
महाराज । रज्यराजस्वर । श्रीम[न] (1 6) प्रतापसिंहवर्मा श्रीमहाराजानन्दवर्मा[न]न्दवर्माकात्मज
श्रीमहाराजगणेशत्रयसुतस्य श्रीमह (1 7) राजाधिराज श्री प्रतापसिंहवर्मा ब्रह्मदेवस्य श्रीविष्णो भगवान् । प्रीत्या-
थेन । दक्षिण ॥ जड (1 8) जोगे । आगहर ॥ सागण ॥ घनण दीना । श्रीगए प्रतापसिंहवर्मा । अथ । सीम ।
विभाग । लिख्यत (1 9) अथ पूर्व दिशा नड तड । सीम । अथ । दक्षिण दीश ॥ नाल रो सीमा । पश्चिम दिशा ।
भठी हट (1 10) सीम । अथ । उत्तरदीशा ॥ ढढेरी ॥ सीमा । होर । ओल्लिरि । कुल्ल ॥ मझ । पाणि ॥ भङ्ग ॥
श्री- (1 11) थ ॥ मि जेड । जोग राए दीना ॥ दक्षिण । मझ ॥ होर । जे रणधीर भट्ट । थल्लण । खाया
(1 12) थ ए । सभ । सीम । प्रमाणे । राए । जड । जागे दीना ॥ श्रीराजे प्रतापसिंहवर्मा ब्रह्मे । ते । पुत्रे पो-
(1 13) व । पालण । ब्रह्मणा । जेड र । पुत्रे । पोत्रे । खाणा । होर । श्रीराए प्रतापसिंहवर्मा दित (1 14)
पर । रे का धमे । सभ नि रवण । ॐ पालनात्परमो धम पालनात्परमो धम पालना परमे (1 15) स्वर्गे
गरीवस्वन पालयेत् ॥ ॥ राजा मन्त्री वक् सुत भवानीदासे ॥ लिखाया (1 16) पठित सुरोत्तमसुत पठित
रामापति लिखीत्व ॥ ॥ इति शुभमस्तु ॥ कल्याण

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति । श्रीगणेशाय नमः । सवत् ५१ मकरमासतद्विने । श्रीपरममहार्क परमगुरु प- (1 2)
रमधुसूक्तम परमेश्वर परमब्रह्मण्यो दवद्विजगुरुपूजनामिरत शरणगतकृपणनाथ (1 3) सत्ये हरिश्चन्द्रो
भीम पराक्रम अर्जुनो धनुधराणा कर्णस्थायो रामचन्द्रश्चरित्र विदुरो बुद्धिर्वि (1 4) भवे हितजनदयावधु-
रहितजनदण्डवद्विजगुरुपूजनामिराजानन्दवर्मा (1 5) जाधिराजो मृपणवड्ग मृपणमणि स्वकुलो-
दरगधीरो महाराजजाधिराजराजस्वर श्रीम[न] (1 6) प्रतापसिंहवर्मा श्रीमहाराजानन्दवर्मा[न]न्दवर्माकात्मज
गणेशवर्मण सुत श्रीमहा (1 7) राजाधिराज श्री प्रतापसिंहवर्मादेवस्तेन भगवत श्रीविष्णो प्रीत्यर्थं

TRANSLATION

Seal The illustrious Pratapasimhavarman.

(L 1) Om Hail! Obeisance to the illustrious Ganeśa! In the year 51 on the
Makarāsaṃkrānti day, the illustrious P M P Paratapasimhavarman, son of the

¹ For the corrected reading of this verse see below p 177

illustrious *Maharaja* Ganesavarman son of the illustrious *Maharaja* Anandavarman—the illustrious Pratapasimhavarman who is highly venerable who is pre eminent among men, who is a great patron of Brahmanas who is devoted to worshipping divinities, honouring *dinjas* and respecting his elders who is a protector of the submissive and the distressed who in truthfulness is a Harischandra, in prowess a Bhima among archers an Arjuna in generosity Karna, in conduct a Ramachandra (and) in the exuberance of intellect a Vidura who is a very kineman full of compassion towards his well wishers, who would in chasusement behead his foes with the sword who is (truly) a lord of great kings through conserving the eighteen elements (of his kingship) who is an ornament to the house of Mushana who is proficient in raising his family to glory—has, out of devotion to the illustrious Lord Vishnu given (the village of) Thanana as a rent free grant to the Brahman Jau

(L 8) The demarcation of the boundaries is recorded In the east the boundary extends as far as the river (*Ravi*) in the south the brook forms the boundary in the west the limit is below the precipitous slope (and) in the north the steep precipice marks the limit Further the king has granted to Jau one third share of the water from the Ohli watercourse at Thahnana

(L 11) The king has donated to Jau the (village of) Thahnana to the same extent of boundaries as was enjoyed by Bhata Ranadhira The descendants of the illustrious king Pratapasimhavarman are to protect (this gift) and those of the Brahman Jau are to enjoy it This is the donation of the illustrious king Pratapasimhavarman, but this pious gift of the king should be protected by all

(L 14) (Here follows one customary verse)

(L 15) (This) has been dictated by the king's minister Bhavandasa, son of Bamka and written by *Pandit* Ramapati son of *Pandit* Sarottama May there be welfare and prosperity !

NO 23 CHAMBA PLATE OF PRATAPASIMHAS TIME VS 1636

(Plate XIII)

This plate¹ was in the possession of the *Rajaguru Pandit* Mohan Lal, at Chamba Although it is slightly damaged and shows a few rents in different places the inscription on it is almost intact It measures 11½ high by 14½ wide, and has no handle In its upper left corner it bears a seal with a Nagari legend containing the king's name The inscription on it covers all told 43 lines of which lines 31-34 appear in the left margin, lines 35-38 run inversely in the top margin lines 39-41 likewise appear in the top margin but to the left of the seal, and lines 42-43, in slightly bigger letters, over lines 39-41 There is hardly any space left blank on the plate Its inscribed side looks crammed with writing, especially because the letters are comparatively small in size

The language of the record is partly Sanskrit and partly Chumbiyah and the composition is faulty particularly in the *bhāṣa* portion where the text is in some places quite unintelligible

¹ No 23 of APR 18 AC 1903 04 p 8

is of the usual length for a Chamba copper plate and its contents although it is essentially a charter registering a land grant yet it contains some transactions of a different nature, which are of much importance. It is however to be regretted that owing to the small size of the plate the true import so far as those transactions are concerned

is not clear. After the usual obeisance to Ganesa, with the date which is said to correspond to Vikrama Samvat 1636 on the *Ananta chaturdasi* fourth of the month of Bhadrapada. Since the week day is not stated it cannot be verified. As it is, it corresponds to Friday 4th September 1619.

It contains the usual preamble from where we gather that the ruler of Chamba Pratapasimha son of Ganesavarman and Sahiladevi. It is stated that Balabhadradevi as her apparent to Pratapasimha, conferred a grant on Pandit Surmandas son Ramapati. Balabhadradevi is called in the present inscription as *mahogyaraja*. As we know from his own inscription he was a son of Virabhadradevi and a grandson of Pratapasimha.

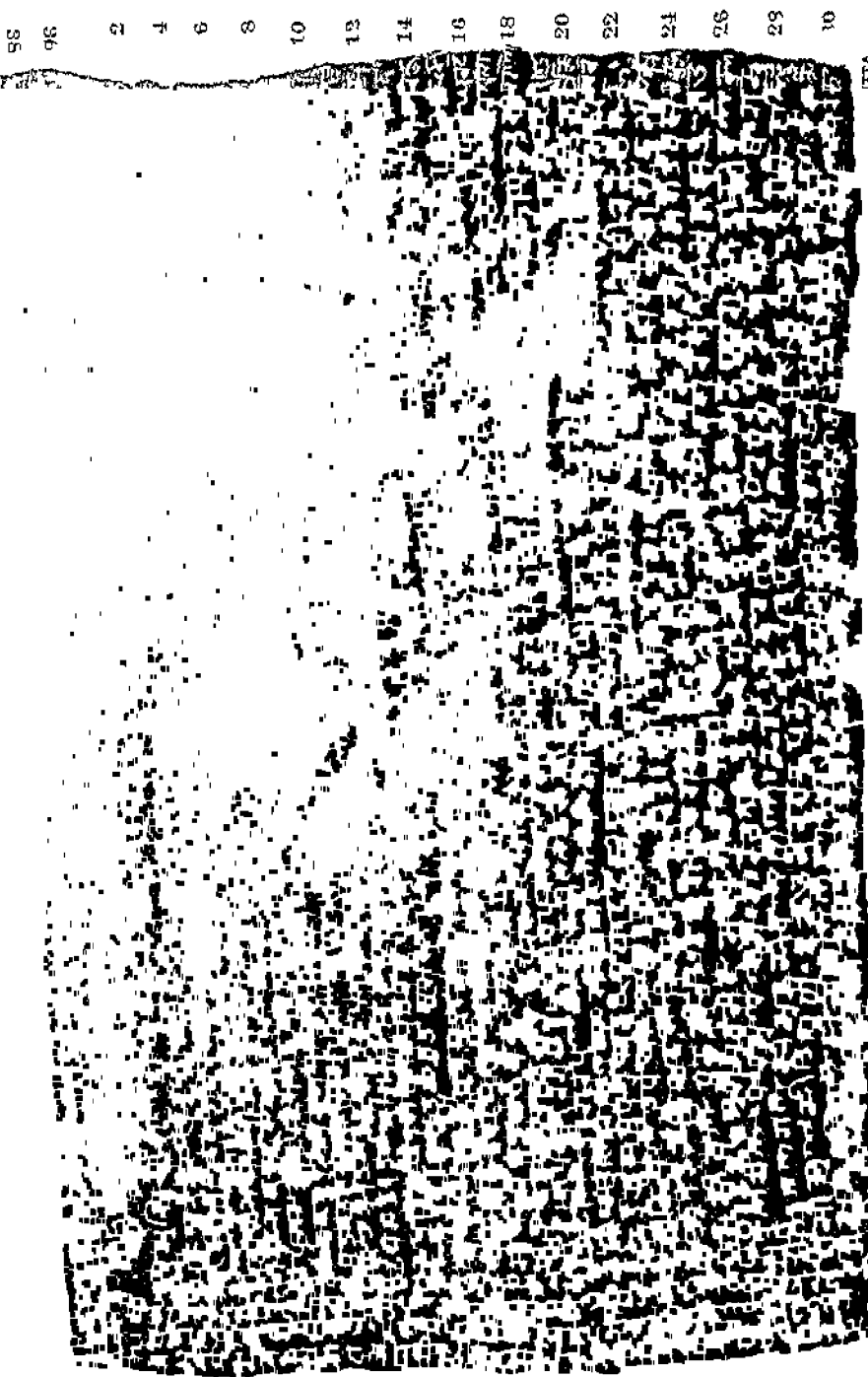
It appears from the foregoing statement that Balabhadradevi was the grantor but in reality as is made clear in the subsequent part of the grant, his name has been associated with some donations previously made by his grandfather and great grandfather. Thus it is stated that a village named Bhuda in the Saho *pargana* had been granted by Ganesavarman. The donee's name is not mentioned, but he must have been Ramapati's father Suramanda. Then Pratapasimha is stated to have donated two villages on two different occasions as *gurudakshina* obviously to his guru Ramapati: one named Ocha in the Bitali *pargana* and the other named Panthali in the Pihuri *pargana*. The occasion of this last *dakshina* was the *Ananta chaturdasi vrata* evidently the very day which is mentioned in the date in the beginning of the record. The object of the present charter is thus to register the grant made on the *Ananta chaturdasi* day as well as the two grants previously made to one and the same donee.

Then follows a description of the boundaries of each village, which is given in great detail. In the course of the description of Ocha, there is a mention of the King's two ministers having deprived the rightful owner of that village and having on that account been fined and dismissed by the King. The case was tried and decided by the King while Balabhadra had to do a lot of service in that connection by way of personally going and reinstating the Pandit in his former position. It is chiefly in connection with the narrative of this case that the text is extremely perplexing.

In line 32 there is no appearance of reference to the capture or occupation of Bhitali and Pihuri but the full significance of this is not clear.

* 1000 108

* The original is now in the possession of the Government of Chamba. The original is the father of the present one. The original is the father of the present one. The original is the father of the present one.



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As regards the various places mentioned in the inscription, most of them are identifiable. Thus the *mandals* of Saho, Bāthū and Pūhura are the same as the *parganās* of Saho, Bāthū and Pūra, of which Bāthū is in the Bhatta *warārat*, and the other two in the Chamba *warārat*. The village of Bhūda or Bhuda is identical with the modern Bhauda or Bhudda, while Ocha and Panathala cannot be identified with certainty. Ocha is probably the same as Achhanā, Agharu, Siudi and Sihlu are identical respectively with the modern Aghaum, Syumdi and Sablo in the Saho *parganā*, while the river Salu is obviously the Sal. Bhihria seems to be the same as Bhalumham in the Bhalumham *parganā* of the Chamba *warārat*. Mangala is in the Sach *pargana* of the same *warārat*.

TEXT
 Seal { श्री-
 प्रताप-
 मिहिर-
 राज

ॐ स्वस्ति श्रीमणशाय नमः ॥ श्री ध्यात्वा (शास्त्र) सवत्सर ५५ श्रीविक्रमादित्यस्य १६३६ भाद्रपदमासशुक्ल
 (1 2) पक्ष अततचतुर्दश्या । श्रीचक्रपुरवर्गीय (नामी) परमभट्टात्क पुष्पात्म-परमदवतार्त्तनीय-मकर-
 गुणगणाल- (1 3) कृत देवद्विज (जा) लिथियु (पु) अक-श्रीममाणगवर्धनसुत श्रीरामर मरामपरात्म-पर-
 तमशदा दक्षजा (का) त-निनातचरणशरमकुतात - (1 4) करण-रमविज (शा) रद-शारदहिमवर् (रा) नक (का)
 रियश पूरपुगितदिगत । मृपणवगभूषणमणि [*] श्रीमन्मल्लिकार्जुन निमल कुले निलकभूत (तो) महा- (1 5)
 राजीश्रीमहाविद्वद्विर्कुक्षक्षीरनीर्गनिर्वमघादीर्षति [*] परमभट्टात्कमह (हा) र (रा) जाविग (गो) श्रीप्रत (ना)
 पमिह्व (मिह) ब्रह्मदेव [*] इय मत् (का) मुवराज [*] श्रीवल्कभद्रव (वो) (1 6) गा (गो) उदश (श्री) य भट्टच
 (ट्टाचा) यैजिरामणिश्री (श्री) सु (रा) नद (न्द) पुन (ना) य । श्रीविक्रमार्जुन (का) य श्रीमधोपासकाय । प (प)
 कमरताय । मकरकमराचिचित विचि (1 7) न प्रमा-भूमिपत्र समर्पयति तत्र च प्रायवय (य) नाना-मङ्गलमध्यत (तो)
 गुण व भूमिममन्त (मदनम्प) * स्थूदक सनिर्ममधवास (नेम) * गृहशाकवाटिका । (1 8) दिव्दक्षजा (धा) रामविश्राम (म)
 धदत्र ललाश (न) [*] नमममज्जित । * भूत (ना) मयाम [*] सर्वमीमाप्रमण (ण) शाहामहकमध्यत अदो (आदौ)
 गणेशप्रमणा दत्त (त्त) । वायरीमङ्गलम- (1 9) व्यत प्राच तमम (तामशाम) श्री (सी) मा प्रमाण [*] श्रीप्रतापसो
 (नि) ह्वर्मणा गुणदक्षिणा [इति] दत्त (त्त) । विहुर म । इ (मङ्ग) लमध्यत पणयलन (ना) मश्राम (म) अन्यद्व
 (मू) विद (1 10) क्षिणा [इति *] अनतचतुर्दशीसतोद्यापन (ने) अन्तिष्ठ । * मङ्गल दक्षज (क्षिणा) [इति *] दत्त (तो)
 जल च्युक्त मषदानपूवक (क) श्रीराजा * प्रतापमिह्व (व) मणा । श्रीरम (मा) प (1 11) यत्र दत्त (त्त) ।
 न. न [*] । * मसतनताचदमूर्धमालङ्कृत्युव * मण्डल । ब्रह्मा [*] मिथि [*] विस्तपु [*] (मो) कलि (नी)
 व ॥ योदापहर्ता । स इन्द्रो (इन्द्रो) वयो नर- (1 12) करालि (ती) स्यात् । * मर्ते (व) [*] लिखित (ने)

1 The text of the first line of the seal is not clear.

2 The text of the second line of the seal is not clear.

3 The text of the third line of the seal is not clear.

4 The text of the fourth line of the seal is not clear.

5 The text of the fifth line of the seal is not clear.

6 The text of the sixth line of the seal is not clear.

7 From the end of line 13 the text seems to have been copied incorrectly, though no correction, from the Thunberg plate of the text of APS Pl. I p. 160 text line 16 19.

TRANSLATION

Seal The illustrious Pratapasimhabrahman

(L 1) On Haul ! Obeisance to the illustrious Ganesa ! In the glorious Sastra year 55 (*corresponding to the year*) 1636 of the illustrious Vikramaditya, on the *Aranta chaturdasi* (14th day) in the bright fortnight of the month of Bhadra pada,

(L 2) the illustrious Balabhadradeva, the grand heir apparent (*mahayuvaraja*) of the illustrious P M Pratapasimhabrahmadeva who is in residence at the splendid city of Chimpaka (*and*) who is a son of the illustrious *Paramabhottaraka* Ganesavarman (*who was*) pre eminent among men, adorable as a supreme deity, endowed with all virtues (*and*) a worshipper of gods, Brahmanas and guests, who¹ in prowess is equal to Rama, Parasurama and Balarama, who is expert in vanquishing his foes, who has his heart intensely devoted to the feet of Siva, who is an experienced warrior, who has all the quarters filled with the affluence of his glory resembling the autumnal moon who is a gem in the dynasty of Mushana, who is the very forehead mark of the noble family of Sahibadeva (*i.e.*, Sahills deva), (*and*) who is a very moon (*sprung*) from the milky ocean (*in the form*) of the womb of the illustrious great queen Sahibadevi bestows (*this*) wonderful charter of land grant, adorned by his own lotus like hand upon the son² of the illustrious foremost *Bhattacharya* Surananda of the Gauda country, who³ is pure in respect of (*all*) the three families,⁴ who (*regularly*) observes the *tri sandhya*⁵ rites, (*and*) who is (*ever*) intent upon (*performing*) his sixfold⁶ duty

(L 7) The grant consists of three villages from different *parganas*—three extensive lands including all that is attached to them, namely vegetation, water with the right to letting it flow in or out houses, kitchen gardens, trees, groves, shelters and the like

(L 8) First, the village named Bhuda, to the extent of all its boundaries in the Saho *pargana* was granted by Ganesavarman (*Then*) the village called Ocha, to the extent of its boundaries, in the Bathari *pargana*, was donated as *guru dakshina* by the illustrious Pratapasimhabharman (*Lastly*) the village known as Panathala, in the Pihura *pargana*, an additional *dakshina* consisting of land, given as *dakshina* on the

This and the subsequent of this again pertain to Pratapasimha

¹ His name is Ramapala which occurs below in lines 10-11

This refers to the dance

² This alludes to the family connection one from the sides of one's father, mother and wife. Thus the term *tri kulina* applies to one whose father, mother comes of a noble family and so also likewise of his wife

³ Namely, morning, midday and evening prayers

⁴ These are incumbent upon a Brahman are learning, teaching, performing sacrifices, making others perform sacrifices, giving charities and accepting of charities

the sacred libation of the *Ananta Chaturda* & *vraja* as well as of the uninter-
rupted *pradakshina* (etc) now was conferred by the illustrious Pratapasimhavarman
upon the illustrious Pratapati with (the proper ceremony of) libation of water

It is to be enjoyed by him (Pratapati) as well as by his
family. At noon, the sun the polar star and the universe endure
in much herapona, deserves to be punished (and) put to death,
and is to be put into hell. All the aforementioned¹ servants of the king, should
be given (the gift). This (gift) is to be enjoyed by (the donee's) sons and sons
in the future. It is not to be seized, not to be confiscated, not to be disputed,
(etc) whatever should be caused (*krieto*). By the authority of the
king, as ordered by us, he (the donee) may dwell (or) cause (others) to dwell
(or) he (and) may enjoy (or) let (others) enjoy (it)—he may do whatever he
likes. No one should offer any obstruction.

(c) *Pratapati* boundaries. The eastern boundary of Bhuda is marked
by the river of Agharu, the stream being included in Bhuda. There also runs a
stream above Agharu. Should the donee so require, he is allowed at any
time to conduct that water also to Bhuda. On the south the boundary is formed by
the west enclosure of Bhuda, the land called Kumudh, lying below and above the
channel and extending as far as the *chil* grove being included in Bhuda. On the
west the boundary line runs below the road to Smṛi, inwards from the *baduh* grove,
below the large pit in the brook under the *chil* grove, also below the path leading to
the water course, the water mill above the river (*Sat*) being included in Bhuda. On
the north the boundary lies above the river Sala (*i.e.* Sal), the flat ground of the
river bank being included in Bhuda, below the precipice rising above the houses of
Sahur as well as below the stone steps in the land called Sidha, beyond the brooklet
of Kartha, inwards from the Niroga rock beyond the old Sahlu road above the wet
land, all the land as far as that road being included in Bhuda. Having defined
Bhuda with this much extent, the illustrious Ganesa (*i.e.*, King Ganesavarman)
gave it to the *Pandit*.

(L 19) Now the details also of the land given as *guru dakshina*.² One *luhadi*
of partly wet and partly dry land at Bhubu, one *lahadi* of wet land at Bhukria,
the lands called Hathudi, Chauṇ and Ohli at Mangala, three *kumus* of wet land

¹ It may be observed that the present charter makes no mention of any officer. However, the inscription from
which the passage is quoted in scope includes the name of others. See above, p. 65 n. 7.

² This refers to the royal donor, the emperor, who is only recorded here and not special.

³ The *gana* from here is in the *bhuda* extremely faulty and is quite unintelligible. Hence the translator
has given form or on *varde* which is found to be more of an attempt at an explanation than a literal rendering.

⁴ The *gana* has a simple *guru* and is not too much of an attempt to do so much sense out of it
as we have done. The expression is rather obscure. But for the fact that we know the inscription is after ment on
the *Ga* and the grant of Bh. It is stated (in line 3) Pratapasimha grant of Ocha is *guru* *dakshina* we might ex-
plain the passage under lines and finally. The *guru* is, and will be, in the context with *guru* *dakshina* in
reality means rank of *guru* and the expression *guru* *dakshina* in the given context would not or denote the thing also.

And possibly this is a passing reference to Ganesavarman.
If for Pratapati is a reference from a other inscription (above)

on the Ravi, including the land called Kahola—all these lands were given by Pratapasimha, on the occasion of the *Ekadasi vasa-jana* to Pandit Bhabho. The ministers took Ocha to themselves and enjoyed it for three years. They took the *antrika* property of Titi consisting of 13 gold *mohurs*, movable articles, grain, cattle, six plots of *ghadi* land and 7 gold *mohurs* in cash. The king tried the case and delivered judgment. The illustrious Balabhadra himself went and brought the Pandit and brought the Pandit's wife from Balam. Both the ministers were dismissed. The village and land, which had been misappropriated by the two ministers, were granted by the illustrious king Pratapasimha and the illustrious Balabhadra to the Pandit as a *hastodala* grant on the occasion of the *Ananta chaturdasi vasa-jana*. Should in future any descendants of Ravidasa, Chamdi and Bamka prefer claim to the said property, then the ministers' claim will be deemed false. My descendants the scions of the Solar race, should in future preserve this pious gift of mine. The ministers were fined three hundred gold *mohurs*, and that sum was given to the Pandits Ramnu, Sama and Katana. If the Pandit be assessed any amount on account of his land, then the king's judgment will prove false. These *mohurs* realised from the fine are to go to the king. The value of the Pandit's grain was estimated at 18 eighteen thousand copper *tanika*. The village and the land were enjoyed without being granted. All my descendants should protect this gift of mine for the Pandit's progeny. Out of the amount of the fine, twenty five *mohurs* are to be given to the Pandit and the rest is to go to the king.

(L 29) Balabhadra gave the house the hospice of Ukarada, including the four wells and the road and one *tanu* of land in Chosen, on the occasion of the *talapurusha* ceremony. One *lahadi* of land to each. One *lahadi* at Muhla was given by Virabhana (Virabhana). One *tanu* of land at Bhimsha, one *tanu* at Muhradi, two *julas* at Thakurahla, including Lughana and Dhali, in Diharada, were granted when he took Bhata. When he took Pilua, he gave Panathala as *guru-dakshina*.

(L 32) The illustrious Pratapasimha donated the village named Ocha on the occasion of the consecration of the temple of Badamaryana. Its boundaries are on the east it includes the whole of the watershed below the shrine of the Naga Badhara, on the south it includes the pasture land on both the sides of the Totthala brook, inwards from Dhanata, the grazing ground being within Ocha, the boundary of the land including the mound of Kuloda as far as the Dumbi road, below the land of Kehnana, including all the land in front of the pool of water which is beyond the former border of the land of Ocha above Simhi as far as the mound of Kuloda, and the near bank of the Tya-lalu brook, inwards from the large parapet, inwards from the stream running beyond that, including all the land up to Daduri, above the long ridge beneath Kulodi, under the big rock, inwards from the *laith tree*, on the south-west¹ the boundary lies behind the path leading to the water mill and includes the uncultivated land below the path on the upper descent, behind the Aru field, inwards from the channel, running alongside it and on the north² the

¹ The original reads *laith tree* and *laith tree* stands for *laith tree* and *laith tree*.

² The original has *laith tree* stands for *laith tree*.

boundary extends as far as the water mill situated on the near bank of the Lukhah stream, behind the upper channel, inwards from the big oak tree, below the path leading to Agoh and Manola including the water mill and the watercourse diverted from the stream. The land of Ochra has been defined thus and incorporated in this grant. One field measuring 19 *pathas* of seed corn lies in the direction of Agoh within Visamtu, above the dilapidated house of Barbada behind Mehlana, in front of the Totthala brook, as far as Baghahu ridge, including in its boundary the Bhachra pasture.

(L 42) This has been scribed by Ramunu

No 24 DRABILA GRANT OF PRATAPASIMHA, SASTRA 58

This plate was in the possession of a Brahman, named Duryodhan in Chamba. The engraving on it is rather carelessly executed especially in its latter part where it appears to have moreover, been rubbed off to some extent. It measures 5½" high by 10" wide excluding the handle on its left. It has altogether 16 lines of writing, of which lines 12-15 appear in the left margin while line 16 occurs in the top margin where there is also a seal, now very faint with a Nagari legend containing the king's name.

The language is partly Sanskrit and partly Chambyali and the composition is extremely faulty. The text has been left uncorrected because of its intelligibility in spite of the mistakes. The inscription is dated the 9th day of Vaisakha, the year 58 obviously of the Sastra reckoning. It corresponds to the Vikrama Samvat 1630, and as such the date may be equated with Sunday, 6th May, A.D. 1582, though in the absence of any mention of the weekday it is not quite verifiable. The object of the charter is to register certain gifts by king Pratapasimha to one Bhata Bhagamu belonging to the Yajurveda and the Badhula *gotra*. The chief gift consists of 2½ *bhangas* of land at the village of Drabila. The donation included additional five *lahadis* of land as well as some houses etc. Besides the same donee was a recipient of a house-site in the town of Chamba as well as a specified amount of daily provisions in recognition of his priestly services by way of performing *havana* and *japa* on behalf of the king at various shrines. In this connection three temples are mentioned, Chandragupta, Lakshmi Narayana and Bamsigopala. Of these the first is a Śiva temple and the name Chandragupta applies to the *linga* thereon. They are all at Chamba.

The particular village of Drabila is said to be within the Sach *pargana* of the Chamba *wazarat*, though the list of villages at my disposal does not show any village of the name of Drabila in that *parganā*. It may however be pointed out that there are several villages of that name within the state of Chamba belonging to different *parganas*.

Text

Seal { श्री -
प्रताप-
सिंह-
वर्म

ॐ ॥ श्रीसकन ५८ वैशाखप्रविष्टे ९ श्री वडे नारायणे वे । वेहरे प्रतिष्ठ होइ (1. 2) श्री चपकपुरवासे ।
पर्मभट्टारक पर्मगुरु । पर्मपुरपोत्तम । पर्मश्वर । प- (1 3) मवह्वय । देवद्विजगुरुपुजनरतो । स्तन्य
हरिचंद्र । भोम पराक्रम (1 4) ज-टनना प्रकृति पाशाणत् श्रीमहाराजाधिराज । रजरवेदवर । सूर्यवश
(1 5) कुलउवरणधीर । श्री प्रतापसिंह वडारिषी [यजुर्वेद वाधुल गात्र] भागणु (1 6) भटे की जागण ।
द्रविण नाम भग २ ॥ विंती जीमी लहवी ५-विंती- (1 7) हार सलूणि नाते दी सीमा प्रमाण....
घर उग्रले कोठे देवद्वारा गोहरे नेउद चल- (1 8) भागणु भटे वा सोम प्रमाण श्रीमहर्जं श्रीप्रतापसिंघे
चद्रमुपते द वड श्रीलक्ष्मीनाराय (1 9) पे द व [हृ] हवन करण ते भागणु भटे श्रीराजे वडा हवन
२ मास ४ करण इधि दि दहणा वरो रोजे दे (1 10) व ००) २ रोक उमदे चौक मे ३ दाल से ॥
लूण जि २ बीड सेर रोज १ प्रति भागणु भटे की देणा (1 11) श्रीप्रतापसिंघे ते देडे दे होन तथा
भागणु भटे द वगे कने अकणा घरम पालणा (1. 12) श्रीप्रतापसिंघे चद्रमुपते द गोहूहल मागा (1 13)
वशि गोपाले दे हवन रोज....वृत्त गुरी भट भाग (1. 14) गु की विंती चवानगर में घर ठा १ जागण करि भा-
(1 15) गणुभटे की विंती जगा .. (1 16) भवन वींती भट भागणु की जागण भटे भागणु की दीत
नारायण प्रतिस्था

TRANSLATION

Seal . The illustrious Pratāpasimhavarman.

(L 1) Om. In the glorious year 58, on the 9th day of Vaisakha, when the consecration ceremony was performed at the temple of Lakshmi-Nārāyana, the illustrious P.M.P. Pratāpasimha² gave a *sāsana* (i.e., land grant) to the Yajurvedin Bhata Bhāganu of the Bādhuḷe gotra, (the grant consisting of) 2½ *bhāngas* of land

(at the village) called Drabīla, 5 *lahodīs* of land ., and with the extent of the boundary marked by the Selūnī brook ., the area to be enjoyed by Bhata Bhāganu (including) the house, the upper cottage in the cavity of the hill (?), the footpath and the zigzag watercourse

(L. 8) When the illustrious king Pratāpasimha would perform *havana* at the temples of the gods Chandiagupta and Lakshmi Nārāyana, Bhata Bhāganu should then perform, on behalf of the illustrious king, two *havanas*, (and tell) four *mālās*. As honorarium for this Bhata Bhāganu is to be supplied with the daily provisions of 2 *tanḍas* in cash, 3 seers of fine rice, ½ seer of pulses 2 *ārsāḥīs* of salt and 1 seer of ghee

(L 11) The descendants of the illustrious Pratāpasimha are to maintain his pious gift for the family of Bhata Bhāganu

1 This syllable appears also in the line evidently it was omitted first and was supplied later on

2 It is considered unnecessary to add here a translation of the conventional epithet attached to the name of the king especially when most of them have already been translated above see p 67

(L 12) The illustrious Pratapasimha has given as *śisana* one house-site in the town of Chamba to the priest Bhata Bhaganu for the daily performance of *go-dakṣara malā* at (the temple of) Chandiagupta and of *havana* at (the temple of) Ban sigopala

NO 25 MANGALOA PLATE OF PRATAPASIMHA ŚASTRA 58

(Plate XIV, A)

This plate¹ was found in the possession of a Brahman, Rān Chaud by name at the village of Mangalā in the Loh Dikā *pragana* of the Churah *wazarat*. It measures 5 1/2" high by 8" wide. It has a seal crudely engraved, in the top left corner with a Nagari legend containing the king's name. The inscription runs into 14 lines, of which line 11 runs inversely in the top margin, lines 12-13 appear in the left margin and line 14 in the right.

The language of the record is Chambyāli with a few expressions intended to be in Sanskrit. The record is dated in the year 58 referring undoubtedly to the Śāstrā rekonit, on the 13th day of Vaisākha, without mentioning the week day. The corresponding Vikrama Samvat must be 1639, and the date may thus be equated with Thursday, 10th May, A.D. 1582.

The object of the charter is to record the grant of a village named Mangalā, by King Pratapasimha to the temple of Śrī Nārāyaṇa by which is meant the temple of Lakṣmī Nārāyaṇa at the city of Chamba. It is further stated that the village was placed under the care of three individuals—Hamra, Hedo and Chipu by name, who were practically to enjoy the donated village. Each of them had to pay to the temple a specific tax both in kind and in cash.

The donated village is obviously the same as Mangalā, the provenance of the plate.

The writer of the charter was one *Pandit Durugu*.

TEXT

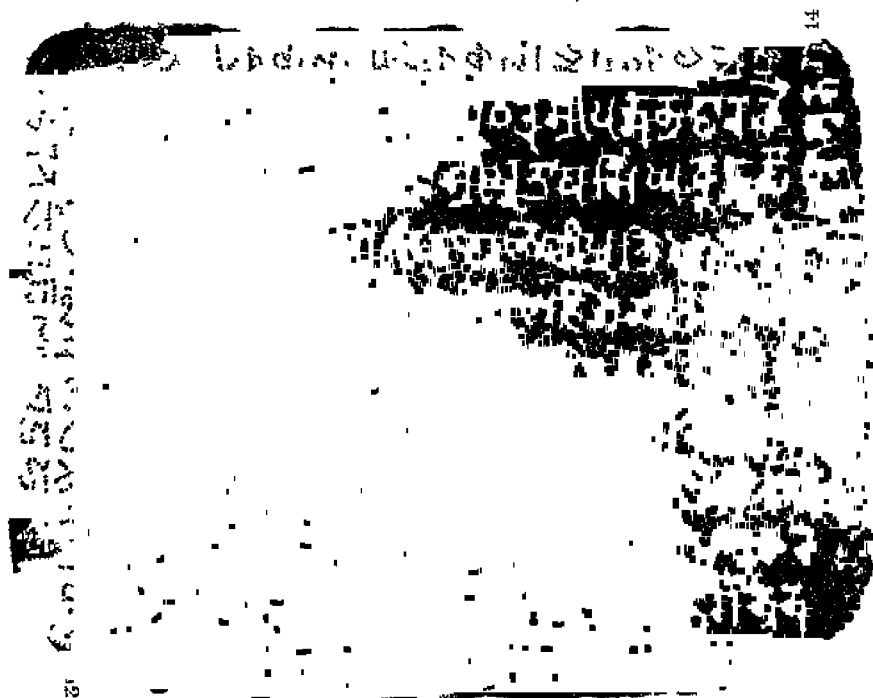
४॥ { श्रीप
तापसि
ह [वम]

ॐ श्री । सवत् ५८ वैशाख अ १३ श्रीपमभट्टाग्न (1 2) श्रीमहागजादिराज श्रीप्रतापसिंहब्रह्म
(1 3) वपादा । अथ श्रीनारायण नी प्रतिठाड जाग (1 4) मंगलोअ याम । श्रीनारायण जाग दीना ।
म । या (1 5) म । हमीर । तथा । हदी । तथा । चिपु । कुत । दीत । (1 6) निध नी भाव फकी लड स
नाम विभाग लिखित । (1 7) सिंह ५८ बला षट ३ मुग पडा १ नाम टक ८ (1 8) घूत 1
नाम टक १ सवार 1 १५ टक ५ राक । ए । कर (1 9) श्रीनारायण जाग दअ करण । इह २ सनगोभु
(1 10) अगर फर दिवाग पोल्या करण । इहो कर (1 11) दअ करण । न । ए कागकुमादि करण ।
(1 12) न दन । त । दिवाग उहा पोल्या छडा (1 13) उ होस्त जाग दअ । एह फकी (1 14) विदीत ।
पदिन ।] दुखु

¹ No 11 of APRAS NO 1906 07 p 4

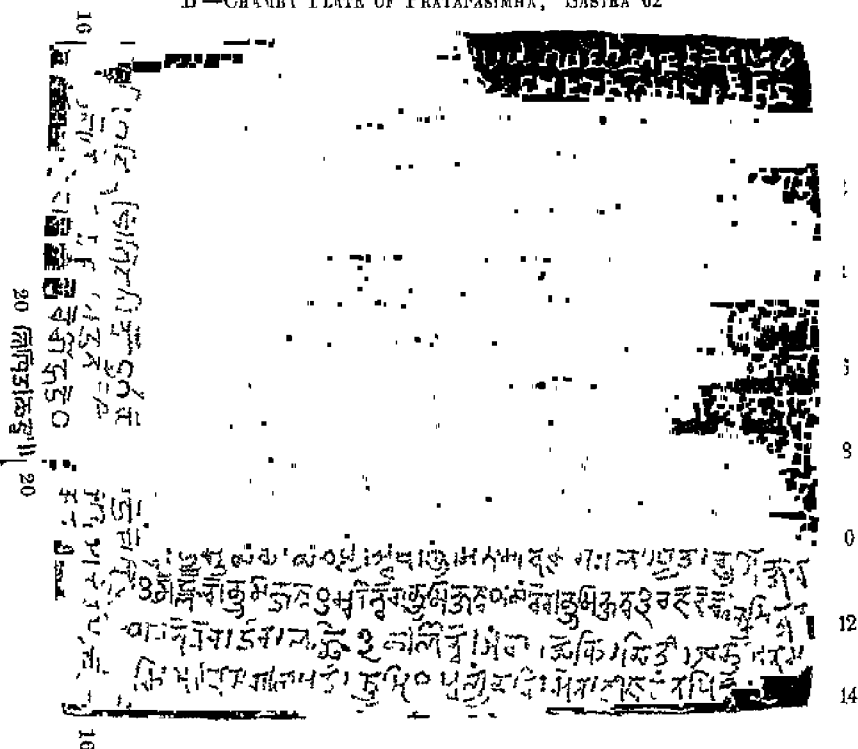
The *dan* la *repon* s the *dan* f 1 (on fu rth)

A—MANGALOA PLATE OF PRATAPASIMHA, SASTRA 58



SCALE SEVEN EIGHTHS

B—CHAMBA PLATE OF PRATAPASIMHA, SASTRA 62



SCALE TWO THIRDS

SURVEY OF INDIA CALCUTTA

The object of the inscription is to record a land-grant made by king Pratāpasimha, at his father's suggestion, to one Baḍu Ratana, son of Baḍu Anno and grandson of Baḍu Gayādhara of the Bhāradvāja *gotra*. One Baḍu Anno figures as one of the two donees in a grant by Gaṇeśavarman (No. 12). Possibly he is identical with Baḍu Anno, the father of Ratana. Similarly the latter's grandfather Gayādhara is mentioned as one of the two grantees in a grant by Ānandavarman (No. 10). The gift, it is stated, was made on the Gangā (the Ganges) at Haridvara (Haridwar), from which it is clear that the donor had gone to that holy place on pilgrimage. The donation consisted of several parcels of land situated at several villages namely Mehla, Suroda, Chambi, Rajerā, Khaderā and Kilo or Keloda. Of these the first is the headquarters of the Mehla *paṇḍā*, Suroda and Chambi are identical with Sarol and Chambi in the Sāch *paṇḍā*, and Rajerā is in the Panjā *paṇḍā* all in the Chamba *vazārat*. Khaderā is probably the same as Ohaderā in the Panjā *paṇḍā*, whereas it has not been possible to identify Kilo or Keloda, though it is presumably the same as Kuloda or Kulodī mentioned in another inscription of Pratāpasimha (No. 23, text lines 34-36).

The writer of the grant was one Chhajra

TEXT

ॐ॥ श्री गणेशाय नमः । सवत् ६२ वैशाख ष २० श्रीपरमभटार्क परमगु- (1. 2) ः परमपुर्णोत्तम । परमेश्वर ।
परमब्रह्मण्यो । देवद्विजगुरु । पुजनभि-(1. 3) रथौ शरणागत । कृपयाथा । मत्पुत्रिचित्र मिम पराक्रमी
(1. 4) अजुत धनुषवाणि । कर्णस्थायि । सचरित । विदुर बुधि विवेक्षित । ही- (1. 5) तजगदयात्रन् । अहित-
जनदहक्षडगिरिच्छेद । अटादज (1. 6) प्रपटपालन । महारजाविरज श्रीमुष्णवज्रभूष्णमणिकुल
(1. 7) उदरणवीर । श्रीमहारजाधिरज । राजरजेश्वर सीसत् आ[नं]न्द ब्रह्म-(1. 8) कात्मज । श्री-
महारज गणेश[त्र]यसुतस्य । श्रीमहारजाधिरज श्री-(1. 9) प्रतापसिखब्रह्मदेवस्य । पित्रि उपदेशे ।
हृदिदारे । गगाय । भद्रा- (1. 10) जगोन्नय । बभूवधरकात्मज । वदु अनो मुत । वदु रतन जोग । अगह-
(1. 11) र । हस्तोदक । दानव्य । अय । भूमिनाम विभाग । लीख्यते । भूमि कुतु (1. 12) २ मैह्लैरे । भूमि
कुतु ३ सुरोडे र । भूमि कुतु १ । चविर । भूमि कुतु ३ खजेरे । भूमि कुतु (1. 13) १ खजेरे र । होर ।
लहडि ३ कोलोडे । मझा । छेकि । दिती । ए भूमि नम (1. 14) सिम । विभाग लिख्यते । भूमि १ पुत्यवरि ।
गर । वीजधन पिडे ३ (1. 15) भूमि १ टिटुहि । विज पिडे ११ छेक । महेशे रि भूमि पिडो (1. 16)
धवयले रि लहडि हेर । उनरे रि नलि रि सिम । होर प्योहले रि न- (1. 17) लि रि सिम । होर । कोलोडे रे
गोह हेर । ए छेक करि प्रमण (1. 18) हृदिदर । गगाय अदर । रतन जोग । हस्तोदरे (क) दित । ए श्री
रए प्रतप- (1. 19) ब्रह्म । तथा रे के पुने पोनुए पळण । रतने । रतने रे । पुने पोने । खण । (1. 20)
लिखित । छजु ॥

TRANSLATION

(L. 1) Om Obeisance to the illustrious Gaṇeśa!

In the year 62, on the 20th day of Vaisakha, the illustrious P M P. Pratapa
simhabrahmadeva,¹ son of Gaṇeśabrahman,² son of Ānandabrahman² has, at the

¹ The conventional spell is descriptive of Pratāpasimha have been left untranslated here. For a translation of
then see above p. 47

² For a note on the term *brahman* used as an alternative of *varman* in these inscriptions see above p. 58

instance of his father, given a gift (*of land*) as a rent free (*hasiodaka*) grant, to Badu Khatana son of Badu Amno, son of Badu Gyadhara (*Gayadhara*) of the Bharadvaja *gotra* on the Ganges at Haridvara.

(L 11) Now the details of the donated land are recorded 2 *kunus* of land at Mohla, 2 *kunus* of land at Suroda 1 *kunu* of land at Ghambi, 3 *kunus* of land at Rajera, 1 *kunu* of land at Khadera Besides, 3 *lahadis* (*of land*) within Keloda have been parcelled out and given The details and extent of boundaries of this (*last mentioned*) land are recorded 1 (*parcel out of*) the State demesne (*named*) Pulyamari (*measuring*) 3 *pidas* of seed paddy (*and*) 1 (*plot of*) land (*called*) Tituhi (*measuring*) 11 *pidas* of seed, the boundary line (*running*) behind Mahes's land below (*one*) *lahadi* (*of land*) belonging to Thakyaia, the brooklet of Unera forming the limit (*on one side*) and the brooklet of Pdobla (*on the other*) below the path of Keloda The land thus defined was conferred as a *hasiodaka* grant on Ratana on the Ganges at Haridvara This should be preserved by the illustrious king Pratapasinha as well as by the king's sons and sons sons, (*and*) is to be enjoyed by Ratana and Ratana's sons and sons sons

(L 20) (*This*) has been written by Chhaju

No 27 CHAMBA PLATE OF BALABHADRA, VS 1646

(Plate XV)

This plate¹ was also in the possession of the *Rajaguru Pandit* Mohan Lal at Chamba It is now kept in the Bhuri Singh Museum there and bears the catalogue number B, 20 It measures 11" high by 14" wide It has no handle and no seal Instead of the latter it has the word *sañ* engraved in Nagari characters in the top left hand corner This means correct and corresponds to the word *drishtam* which occurs elsewhere in earlier documents and means seen Both the expressions convey the sense that the document concerned has been inspected by the donor and found correct—thus issued under the proper authority and with the requisite approval The document runs into 27 lines of which lines 22-24 appear in the left margin, lines 25-26 in the top margin and line 7 in the right margin

The language of the record is partly Sanskrit and partly Chambyali The composition is fairly correct

The record is dated in the Sastra year 65 corresponding to the Vikrama Samvat 1646 in the month of Vaisakha on Wednesday, the 3rd day of the bright fortnight — *Alshaya tritya* — the *nakshatra* being Hasta The date is irregular inasmuch as the week day on the said *tithi* was Monday and not Wednesday Moreover, the mention of *Hasta nakshatra* in connection with the *Alshaya-tritya* is clearly a

¹ No 29 of APRAS NC 1903 04 p 6

² See p. 100

The date may be the 1st or 2nd Monday 7th April A.D. 1889

[illegible]

The letter is autographed by himself while it was written in the
 town of Bombay, and was written in the presence of the royal donor and
 his brother-in-law. It will be seen that Ramapati figures as writer in most
 of the letters.

TENT

三

[illegible][illegible]

[illegible]

AGENCY OF INDIA GALLERY

BRUCE FIVE-EIGHTYTH

3 5 11 13 15 17 19 21 23 25 27 29 31 33 35 37 39 41 43 45 47 49 51 53 55 57 59 61 63 65 67 69 71 73 75 77 79 81 83 85 87 89 91 93 95 97 99 101 103 105 107 109 111 113 115 117 119 121 123 125 127 129 131 133 135 137 139 141 143 145 147 149 151 153 155 157 159 161 163 165 167 169 171 173 175 177 179 181 183 185 187 189 191 193 195 197 199 201 203 205 207 209 211 213 215 217 219 221 223 225 227 229 231 233 235 237 239 241 243 245 247 249 251 253 255 257 259 261 263 265 267 269 271 273 275 277 279 281 283 285 287 289 291 293 295 297 299 301 303 305 307 309 311 313 315 317 319 321 323 325 327 329 331 333 335 337 339 341 343 345 347 349 351 353 355 357 359 361 363 365 367 369 371 373 375 377 379 381 383 385 387 389 391 393 395 397 399 401 403 405 407 409 411 413 415 417 419 421 423 425 427 429 431 433 435 437 439 441 443 445 447 449 451 453 455 457 459 461 463 465 467 469 471 473 475 477 479 481 483 485 487 489 491 493 495 497 499 501 503 505 507 509 511 513 515 517 519 521 523 525 527 529 531 533 535 537 539 541 543 545 547 549 551 553 555 557 559 561 563 565 567 569 571 573 575 577 579 581 583 585 587 589 591 593 595 597 599 601 603 605 607 609 611 613 615 617 619 621 623 625 627 629 631 633 635 637 639 641 643 645 647 649 651 653 655 657 659 661 663 665 667 669 671 673 675 677 679 681 683 685 687 689 691 693 695 697 699 701 703 705 707 709 711 713 715 717 719 721 723 725 727 729 731 733 735 737 739 741 743 745 747 749 751 753 755 757 759 761 763 765 767 769 771 773 775 777 779 781 783 785 787 789 791 793 795 797 799 801 803 805 807 809 811 813 815 817 819 821 823 825 827 829 831 833 835 837 839 841 843 845 847 849 851 853 855 857 859 861 863 865 867 869 871 873 875 877 879 881 883 885 887 889 891 893 895 897 899 901 903 905 907 909 911 913 915 917 919 921 923 925 927 929 931 933 935 937 939 941 943 945 947 949 951 953 955 957 959 961 963 965 967 969 971 973 975 977 979 981 983 985 987 989 991 993 995 997 999 1001 1003 1005 1007 1009 1011 1013 1015 1017 1019 1021 1023 1025 1027 1029 1031 1033 1035 1037 1039 1041 1043 1045 1047 1049 1051 1053 1055 1057 1059 1061 1063 1065 1067 1069 1071 1073 1075 1077 1079 1081 1083 1085 1087 1089 1091 1093 1095 1097 1099 1101 1103 1105 1107 1109 1111 1113 1115 1117 1119 1121 1123 1125 1127 1129 1131 1133 1135 1137 1139 1141 1143 1145 1147 1149 1151 1153 1155 1157 1159 1161 1163 1165 1167 1169 1171 1173 1175 1177 1179 1181 1183 1185 1187 1189 1191 1193 1195 1197 1199 1201 1203 1205 1207 1209 1211 1213 1215 1217 1219 1221 1223 1225 1227 1229 1231 1233 1235 1237 1239 1241 1243 1245 1247 1249 1251 1253 1255 1257 1259 1261 1263 1265 1267 1269 1271 1273 1275 1277 1279 1281 1283 1285 1287 1289 1291 1293 1295 1297 1299 1301 1303 1305 1307 1309 1311 1313 1315 1317 1319 1321 1323 1325 1327 1329 1331 1333 1335 1337 1339 1341 1343 1345 1347 1349 1351 1353 1355 1357 1359 1361 1363 1365 1367 1369 1371 1373 1375 1377 1379 1381 1383 1385 1387 1389 1391 1393 1395 1397 1399 1401 1403 1405 1407 1409 1411 1413 1415 1417 1419 1421 1423 1425 1427 1429 1431 1433 1435 1437 1439 1441 1443 1445 1447 1449 1451 1453 1455 1457 1459 1461 1463 1465 1467 1469 1471 1473 1475 1477 1479 1481 1483 1485 1487 1489 1491 1493 1495 1497 1499 1501 1503 1505 1507 1509 1511 1513 1515 1517 1519 1521 1523 1525 1527 1529 1531 1533 1535 1537 1539 1541 1543 1545 1547 1549 1551 1553 1555 1557 1559 1561 1563 1565 1567 1569 1571 1573 1575 1577 1579 1581 1583 1585 1587 1589 1591 1593 1595 1597 1599 1601 1603 1605 1607 1609 1611 1613 1615 1617 1619 1621 1623 1625 1627 1629 1631 1633 1635 1637 1639 1641 1643 1645 1647 1649 1651 1653 1655 1657 1659 1661 1663 1665 1667 1669 1671 1673 1675 1677 1679 1681 1683 1685 1687 1689 1691 1693 1695 1697 1699 1701 1703 1705 1707 1709 1711 1713 1715 1717 1719 1721 1723 1725 1727 1729 1731 1733 1735 1737 1739 1741 1743 1745 1747 1749 1751 1753 1755 1757 1759 1761 1763 1765 1767 1769 1771 1773 1775 1777 1779 1781 1783 1785 1787 1789 1791 1793 1795 1797 1799 1801 1803 1805 1807 1809 1811 1813 1815 1817 1819 1821 1823 1825 1827 1829 1831 1833 1835 1837 1839 1841 1843 1845 1847 1849 1851 1853 1855 1857 1859 1861

(1 17) न मसनानेन दा^१चदसूर्यकुवमडलत्रह्याड(ण्ड) स्थितिपयत्तमुपभु^२ननीय योत्रापहर्ता स दडयो वध्यो नरकपाती स्यात् । घराट (1 18) खड तथा नड जेतो लग तत लाणा ॥ अस्मिन्वक्षे सुविस्तीर्ण य कश्चिद्वृत्ति- भव(वे)त । तस्याह हस्तलनो (1 19) स्मि शासनम(मा) व्यतिक्रमत्^३ ॥ साधारण्य धमसत्तुनराणा काले कालपालनीयो भवद्भि । सर्वानात् (1 20) भाविनो भूमिपालान् भूयो भूयो जा(या)वको रामचद्र^४ ॥ ३ ॥ स्वदत्त(त्ता) परदत्ता वा यो हरेच्च वसुधरा [1^५] (1 21) पण्डित्(प्तिव)पमहस्य(ना)णि विष्ठाया जायते वृमि ।^५ अथको(क) सप्त जन्मानि दग जमानि गूकर [1^६] कुप्टी(प्टी) (1. 22) जन्ममहत्ताणि भूमौ दानापहारक^६ ॥ हमैयुक्त यान्माकड्य दिव्य भूमर्दाता (1 23) द्यति लोक सुराणा । तप्तो कुम प्रज्वले तैल्यूर्णो तस्याहर्ता पच्यत कालवृत्त^७ ॥^७ पालनात्प- (1 24) रमो धम पालनात्परमो(म) यत्र [1^८] पालनात्परम[] स्वर्गो गरीयस्तत पालन^८ [11](1 25) लिखितमिदं रामपत्न^९ नारायणउपाध्यायगृह श्रीवल्लभ- (1 26) द्राजया चरणाय ॥ वराण । मदन । फगु । जश । ह्यो ॥ हट उर्निकर (1. 27) दाढ । वमदु । गिनाणु । पडत माहणु समत ॥ श्री ॥ दित

TRANSLATION

Approved

(L 1) Om Hail! Obeisance to the illustrious Ganesa In the glorious Śāstra year 65 (corresponding to the year) 1646 of the illustrious king Vikramaditya, in the month of Vaisakha, in the bright fortnight, on the *Alshaya tṛtīya* day, Wednesday, the constellation being *Hasta*

(L 2) During the victorious reign of the illustrious paramount ruler P M P Balabhadravarmadeva in residence at the splendid city of Champaka who is a supreme king, an excellent guardian of the people, a protector of the earth, a lord of all, a defender of the world, is endowed with all virtues, is extremely charitable, whose good character is extolled by the learned men, who has the whole world whitened by the mass of his glory pervading all the quarters, is devoted to the observance of rites enjoined by the *Śrūti*s and *Smṛiti*s, whose heart is purified by his devotional ardour towards the Lord inspired by his contemplation upon the holy doctrines of the Bhagavatas, whose mind is exultant in the nectar of the lotuses (in the form) of Lord Krishna's feet, who is true to his word, has all his enemies tormented by the glow of his majesty, is by far the most excellent, is the light of the Solar race—a son of the illustrious Virabhana who was exceedingly generous, was worthy of all honour, and was a patron of Brahmanas and the like and was a son of the illustrious Pratapasimhabrahmadeva who was a saintly king, adorable as an illustrious supreme deity,

¹ Read दाचद्रम्य—

² Read सौमनीयम्

³ See below p 17

⁴ See below p 178

⁵ See below p 18

⁶ See below p 1

⁷ See below p 179

⁸ See below p 177

⁹ Possibly the intercalated ng was २ मापतिना, one ना has ng been omitted by haplography

(L 9) here¹ out of devotion to Lord Krishna, (a *piece of land*) has been granted as *grasādāśana* (by king Balabhadra) to the revered Brahmana Ramapati (alias) Purmaranda son of the illustrious foremost *Bhattacharya* Surananda, of the Bhacadvaja *gotra*, on the occasion of the initiation ceremony²

(L 11) The boundaries thereof are On the east (the boundary extends) as far as the river (Ravi) on the south (it) includes the stream and the watercourse, across the rivulet of Talloh on the west (it runs) below the declivity of Sajila (and) on the north (it extends) as far as the field of Kohra, across the stream of Jhahvira

(L 12) (The land thus defined) has been given to Ramapati as a *hastodaka* grant The king has given (along with that) also the pasture land and the kitchen garden Besides, the whole of the rocky surface above the stream, across the brooklet of Samua, inwards from the bourn of Daru All (this) is to be irrigated by means of the watercourse of Sajila Likewise this pasture land over the declivity of Sajila, including the kitchen garden the upper *atu*, (and the land) above and below the brook, all belongs to the *Pandit* (i.e. Ramapati) These boundaries have been fixed by the order of the illustrious king in the presence of Simha

(and) include the plot of land called Khamda Whatever houses, trees and vegetable gardens are attached hereto are included in the grant

(L 16) That (grant) may be enjoyed by him (i.e., the donee) as well as by his progeny as long as the moon the sun, the polar star and the universe endure Whosoever will encroach hereupon deserves to be punished and put to death and may descend into hell

(L 17) He (i.e., the donee) may set up a water mill at the stream or at the river (Ravi) — wherever he finds it convenient

(L 18) (Here follow six customary verses)

(L 25) This has been written by Ramapati at the residence of the *Upadhyaya* Narayana in the presence and by the order of the illustrious Balabhadra Varma, Madana, Phagu, Jau,³ Vasumda, Simha the *Pandit* and the general public are the witnesses to this royal gift

NO 28 SUREIN PLATE OF BALABHADRA, V S. 1647

(Plate XVI, A)

This plate⁴ was in the possession of a Brahman, named Ram Das at the village of Surein in the Udaipur *pargana* It measures 6" high by 10½" wide It has

¹ See above, p. 22 n. c

² That is at the time when a king formally accepted Ramapati as his guru. The *akṣatragrahaṇa* or *piṇḍa nāma-grāhaṇa* ceremony is so called because on that occasion the preceptor engages on his disciple a particular mode of performing his worship. The *whisper* into the ear is especially *grāhaṇa* to be repeated by him. The disciple is expected to keep the *mantra* as a secret even though it be such an *amṛtaphala* formula as *Om nāmah śivāya*. The king is to be preceptor on such an occasion according to *śrīmadāśāstra*.

³ After this personal name there is a mention of one Phagu as being an addit on to the gift. The cause of the expression *nāma-kāya* is not clear.

⁴ No 12 of APPAS NO 1936 07 n. 10

2.

SCALE TWO TH PDS

B—CHAM & PLATE OF BALABHADRA V S 1648

[illegible]

a seal embossed in its top left corner with a Nāgarī legend in three lines, containing the king's name. The inscription consists of 13 lines, of which line 12 appears in the left margin, while line 13 runs inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli, with only a few mistakes.

The record is dated in the Śāstra year 66, corresponding to the V. S. 1647, on the 12th day of the dark fortnight of the month of Phālguna. The week day is not mentioned. The date may correspond to Friday, 12th March, A. D. 1591.

It records the gift of the village Subrā by king Balabhadra-varman to two Brāhmins, Juma and Ghanasu by name. The donated area is stated to be situated between the brooks of Sajlā and Dāru. These last two are the names of villager, also mentioned in the foregoing inscription, now called Sajlā and Duāru. The gift village is identical with Surem, the provenance of the plate. Bhadrūhā is now known as Bhadrohi and is the name of a jungle or an uncultivated land nearby there.

The writer of the grant was Surānanda's son Ramāpati.

TEXT

{ श्रीवल-
भद्रवर्म
आम्या

ॐ नमस्ति ॥ श्रीशारवमवत्सर ६६ श्रीमन्नपतिविक्रमादित्यस्य १६४७ फाल्गुण- (1. 2) मामे कुणपक्षे
नियौ द्वादश्या श्रीचक्रपुरव (न) स्तव्यः श्रीपरमदेवतावनीय (11. 3-5) परमगुरु etc (1. 6) श्रीवलभद्रवर्मदेव-
विजयम(मा)माज्ये । अत्र । मुह्यताम(म) ग्राम(मो) जूमो तथा वणस- (1. 7) धर्मणे ब्राह्मणाय दत्तम् ।¹ तत्र सीमा ।
नाला दुह । सजिले रे । तथा । (1. 8) दाम् ए रे मय । उपरी दीवा प्रैटी भद्रुहे री हेठ । बुद्ध नाम दुह । सील त- (1. 9)
दा पिचो । एह् श्रीवाणे जागण हस्तादक दक्षा दीना । वणटे री कुह्ला स्मेत (1. 10) अफणी सीरवा लाणी । एहा
भाउली ३ ब्राह्मणमा । भाउली चौथी घ- (11. 11-12) पुसु । इहा इह्ने खाणा ॥ पालनपर² मो धर्महे etc.³ (1. 13)
लिखितमिद मौडवशीय श्रीसुरानन्दसुत (न) श्रीमन्नपतिवर्मणा ।

TRANSLATION

Seal: The command of the illustrious Balabhadra-varman.

(L. 1) Om. Hail! In the glorious Śāstra year 66, (corresponding to the year) 1647 of the illustrious king Vikramāditya, in the month of Phālguna, on the 12th day of the dark fortnight, during the victorious reign of the illustrious P.M.P.

¹ Better read जुमोनर्मणसुजूमस्या ब्राह्मण्या दत्तः .

² The latter २ seems to have been misread for ३

³ See below p. 177

Balabhadravarmadeva, son of the illustrious Virabhana, in residence at the splendid city of Champaka¹

(L 6) Here the village called Suhra has been donated to the Brahmins (named) Jumo and Ghanasu. The boundaries thereof are (the donated land lies) between the two brook, one of Sajila and the other of Daru, on its lower side (it extends) as far as the point where the two brooks join each other. The king has given this to these (two Brahmins) as a *hastodaka* grant. (The gift land) includes the channel for the watermill which may be brought within their own boundaries.

(L 10) Of this (gift) Jumo (receives) three shares (while) Ghanasu (gets the remaining) fourth. In this way they are to enjoy it.

(L 11) (Here follows one customary verse.)

(L 13) This has been written by the illustrious Ramapatriarman son of the illustrious Sutananda of the Ganda country.

NO 29 CHAMBA PLATE OF BALABHADRA V S 1648

(Plate XVI, B)

This plate² was also owned by the *Rajaguru Pandit* Mohan Lal at Chamba. It measures 8" high by 11½" wide excluding the handle on its left. It has a seal in the top centre with a N gari³ legend in three lines containing the king's name. There are all told twenty lines of writing of which lines 15 16 appear in the left margin, lines 17 19 are so to say half lines and run inversely in the top margin while line 20, consisting only of the expression *śri śubham-astu* occurs on the handle.

The language is partly Sanskrit and partly Chambyali. The record is dated in the Śtra year 67, corresponding to V S 1648 on the 12th day of the dark fortnight of the month of Bhādrapada. The weekday is not mentioned. The date may correspond to Saturday 4th September A D 1591.

The object of the inscription is to record the gift of the village Jhahvara to two Brahman brothers named Pirathi and Kusahari sons of Narahari of the Gautama gotra hailing from Gaya. The same village is stated to have previously been enjoyed by a prince named Chattarasimha and donated by Ling Pratapasimha. Further details in this connection are lacking. The same village is mentioned also in the earliest known grant of Balabhadra (No 27) but it has not been identified. The name however, suggests it to be the same as Hobar, the headquarters of a *paigala* of the same name in the Bhatti *warana*.

¹ The original of this as a part of the King's seal has been lost and translated here as well as in the original.

² See above p. 206.

³ No 30 of A.P. S. A.C. 1921 p. 8.

⁴ It may be noted that the *paigala* at the end of the name is also a *paigala* appearing on the handle, as is also the name of the inscription.

As regards the boundaries it is stated that they are the same as defined at the time when the village was given by Pratapasimha

The charter was written by Surottama's son, Ramapati

TEXT

Seal { श्रीवल्लभ-
भद्रवर्म
शाय्या

ॐ स्वस्ति ॥ श्रीगान्धर्ववत्सर ६७ श्रीमन्पतिविरमादित्यस्य १६८८ भाद्रपदमास । (1 2) वृणु पक्ष तिस्रो द्वादश्या । श्रीचक्रपुरव (वा) मन्व्य (व्य) । श्रीपरमवत्ताक्षनीय । परमगुरु (1 3 6) पाम पुरुषोत्तम । etc (1 7) महाराजाधिराज । श्रीवल्लभभद्रवर्म- (1 8) पित्रयम (ना) माज्य । गयापुरम्ब- (म्य) ब्राह्मणविरोमणय तिस-गोपासकाय च । गौतमगोदसभूताय नर (1 9) रस्मिताय । पटन्म नाप विरथो तथा कूशहरी नाम्न^१ विष्णुप्राप्त्य । जह्वाग्नामाम (मा) रत्त (त) । आच (1 10) नृसुधनारम्- बद्धान्धर्षतमवभुसाः। जनीया (य) । य कश्चित्तम वज्रजं वायो वापद्वर्ता स्यात् स नरकपा- (1 11) ती स्यात् ॥ नत्त ज सीमा २ (रा) पुनचत्तरमित्र स्याद्विती । जह्वाग्ना विह्वार श्रीपत (ता) प (1 12) सिंह पान विना तिम पट उपर पटा सीमा प्रमाण जह्वाग्ना दीता । गया मग्य पिरथी (1 13 17) २ पुत्र पाना ज कोइ जम ह्येण तिह्व स्याणा । तत्र स्मृतिवास्यानि । भवत्त (ना) etc (1 18) लिखितमिद (1 19) श्रीमद्वीरवर्धनीय श्रीसुरोत्तमसुत (त) श्रीमापतिगमणा (1 20) श्रीजुमसुत

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om Hail! In the glorious Śāstra year 67, (corresponding to the year) 1648 of the illustrious king Vikramaditya in the month of Bhādiapada on the 12th day of the dark fortnight, during the victorious reign of the illustrious P M P Balabhadra-*varmadeva*, son of the illustrious Vṛabhaṇa, son of the illustrious Pratapasimhabrahmadeva in residence at the splendid city of Champalā,

(L 8) Out of devotion to Vishnu, the village named Jhahvara has been conferred on the foremost Brahmins of the city of Gujā called Pirath and Kusaharī sons of Naraharī of the Gautama *gotra* who regularly perform the *tri sandhya* rites and are devoted to the sixfold duty. It is to be enjoyed as long as the moon the sun the stars and the universe (*endure*) Whosoever, whether of my family or anybody else, will encroach hereupon, may descend into hell

(L 11) Here the extent of the land donated at Jhahvara is the same as (*was formerly*) enjoyed by the prince Chittarasimha (Chattar Singh) Jhahvara is granted as a *śasana* in the same manner and with the same details of boundaries as was given by the illustrious Pratapasimha by means of a title deed Gayasari Pirath's sons and grandsons who will come after him are to enjoy (*this gift*)

(L 13) (Here follow four customary verses)

(L 18) This has been written by the illustrious Ramapatisarman, son of the illustrious Surottama of the prosperous Gauda country May there be fortune and welfare

The singular number is grammatically incorrect as the donees are two though both of them are females. The mistake is noticeable in the case of two donees in another of after (No. 3 above)

^१ See below p 18

No 30 JUNCAL PLATE OF BALABHADRA V S 1648

This plate was in the possession of one Ghinka of the Juncal village in the Saho pargana. It measures 7½" high by 10½" wide excluding the handle on its left. It has a seal with a Nagari legend in three lines containing the king's name. The inscription covers 18 lines of which lines 13 to occur in the left margin and line 16-18 in numerals in the top margin.

The language as usual is partly Sanskrit and partly Chambyali. The record is dated in the Saka year 67 corresponding to V S 1648 on the 12th day of the bright to bright of the month of Asvina the week day being not given. It may correspond to Monday 20th September A D 1591.

The object of the inscription is to register the gift of the village Jola by king Balabhadra Varman to a Brahman named Kidara Tamdyamta. The latter name is now known as Tamdeta. The donee belonged to the Kasyapa gotra. Though the grant is stated to be a *lastodula* one still the donee was to pay certain taxes both in kind and in cash. Besides he had no right on the forest product of the donated area, the being reserved to the state.

The donated village is now called Juml and is in the Saho pargana Nigala. The name as Naghela in that very pargana. Bharadi could not be identified. The village Juncal the provenance of the plate I think is the same as Juml Jola of the inscription though none of these names is to be found in the list of villages at my disposal. The charter was written by Ranapata son of Surottana. Surottana is the same as Surmanda.

TEXT

Seal { श्रीवल-
मद्रवम
जायता

ॐ स्वन्ति । श्रीगाम्भनवन्तः ६७ श्रीमन्नपतिविन्मादित्यस्य १६८८ आश्विनमास (1 2 4) शुक्ल-
पक्षे तिथौ द्वादश्याया । श्रीवपदपुरवास्तव्य (व्य) । etc (1 5) श्री श्रीवलमद्रवमद्रवविजयस (मा)
माय अन श्रीहृणप्रीतय नागाम । (1 6) ग्राम (म) व यमोनाय । विदर । टडपट्ट । नाम्न
गृहणाय दत्त (न) । आचद्रम्- (1 7) यताम्का ब्रह्माण्डायनरपम् (भो) जनीया (य) । य कश्चिमम
वशजो वा यव्यो वा- (1 8) पृहता स्यात् स नरक्षपाती स्यात् ॥ तत्र नीमा । निगत्त नाका धार । भ- (1 9)
राडी र नाया व्यार । अषडा हठ । लिह्ली री वता हठ । एह गाणन हस्तो- (1 10) दक श्रीदिवाण दीता । अय
मद्रवि बाछ । अन पि ४ चौक ॥ (1 11) टक २ हुड वाछी । एह दिवाण लण । विदर गावा प्रति द- (1 12)
ण न श्रीदिवाण वचन । मद्रह दम्ग । व । निण निह रमन नीमा पाड दिती (1 13 15) स्वदन (ना)
etc (1 16) कवचुट वीरि सप्तदिवाण विच । तत गक (1 17) गदी नही कम्पी ॥ लिखितमिद (द) श्री
मगदीटद- (1 18) नीय श्री मुरान्तमसुत श्रीस्मापतिजयमा ॥

TRANSLATION

Seal The command of the illustrious Balabhadra Varman

(L 1) Om Hail In the glorious Sastra year 67, (corresponding to the year) 1648 of the illustrious King Vikramaditya on the 12th day of the bright fortnight

Rene Jodier

Seal No p 13

of the month of Āśvina, during the victorious reign of the illustrious P M P Balabhadra Varma in residence at the splendid city of Champaka.

(L 5) Here, out of devotion to Lord Krishna the village named Jola has been granted to a Brahman called Khudara Tanidysmtu of the Kasyapa *gotra*. It is to be enjoyed as long as the moon the sun the stars and the universe (*endure*) Whosoever whether of my family or anybody else will encroach hereupon may descend into hell

(L 8) The boundaries thereof are (*th donated area lies*) across the brook of Nigaila, inwards from the stream of Bhauli, below the rocky cliff (*and*) beneath the road to Lihla. This has been given by the king as a *hasatodaka* grant

(L 10) As regards the taxes in kind and in cash the king is to receive 4 four *patas* of grain and 2 two *tankas* which Khudara is to pay annually. This is the order of the king. The boundaries have been fixed in the presence of Mudreha Durugi Vishnu Sihu and others

(L 13) (Here follow two customary verses)

(L 16) All the trees and plants and the *Ham* wood are reserved to the king. No objection is to be raised as regards that

(L 17) This has been written by the illustrious Ramapatisaman son of the illustrious Surottama of the prosperous Gauḍa country

NO 31 LAKSHMI NARAYANA TEMPLE PLATE OF BALABHADRA

V S 1649

(Plate XVII)

This plate belongs to the temple of Lakshmi Narayana at Chamba proper and is now kept in the Bhumi Singh Museum there bearing the catalogue number B, 21. It measures 10½ high by 15½ wide. There is a gap in the middle of its left margin where the handle seems to have been broken off. In its upper left corner it has the seal with a Nagari legend containing the king's name. The inscription consists of 23 lines, of which lines 18-20 appear in the left margin line 20 being a short one and mostly destroyed and lines 21-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyal. The record is dated in the Bistra year 68 the Vikrama Samvat 1649, on the 3rd day of the bright fortnight of the month of Chaitra. The week day has not been mentioned, hence the date cannot be verified precisely, though it may be taken to correspond to Monday 6th March A. D. 1692.

The charter records the king's donation of some plots of lands to a Brahman named Pisha son of Sivadisa, of the Bharadvaja *gotra*. The lands lay in different villages, some of which can be identified. Thus Bhadrana is the same as Bhadram in the Rajnagar *pargana*. Jakharvadi is identical with Jukhradi and Sali with Sali both in the Panjli *pargana*.

The grant was written by Ramapati, son of Surananda

Text

Seal { श्रीवल्लभ-
भद्रवर्म
जाय

२ स्मृति ॥ गानानामन्तर ६८ श्रीमन्मन्त्रिकमन्त्रिणस्य १६८९ चैत्रमास शुक्लपक्ष त्रिंशत् तृतीयाया
 १ ॥ (1 1) नपुंसक (पु) वामनव्य (व्य) etc (1 8) श्रीवल्लभभद्रवर्मवर्चस्वयस्य (वा) मन्त्र्य (व्य) ।
 २ ॥ (1 2) (व्य) जगन्मन्त्रिणाय । मिवदासमताय । मिव नामा व (वा) क्ता- (1 9) पाय स्व (स्वा) वक्ष
 ३ ॥ श्रीमन्मन्त्रिकमन्त्रिणस्य (म) नतामपटव (टव) दत्तम । तत्र भूमि कुतु १० दश आनि ओतड स्मृत कुल्ल
 ४ ॥ (1 10) उच्यते । वता अहम मिया सव । वत स्मृत खतरी दिजग मव होर । एता मता वजरा एह क ।
 ५ ॥ (1 11) ममि म्मत्त लहम रिपा मव वि (वित्रा) मग्गडा दि होरा अस । होर गावुड मरडीय नाम
 ६ ॥ (1 12) न ० पज (1 12) न ० रा श्रीमा वाड हट म्मत्त अवर । भुरोडी भितगाउनाम भूमि कुतु ३ नइ
 ७ ॥ (1 13) वड प्राता ॥ होर भुरोडी कानला नाम भूमि कुतु ३ न ३ कोल्ल भरीए कोटक ।
 ८ ॥ (1 14) ॥ नड तेतडा जट्टिण कोटक ॥ होर लाहडी १ एह मन्त्रम री कोही ओतड ।
 ९ ॥ (1 15) श्रीलाहडी ॥ सव कववाडा भी भूमि रा प्रमाण । बीज मणि ६ उड कोल्लो । हारा (र) बीज
 १० ॥ (1 16) ॥ नइ ओतड चर । न वड म वगट भा रीना निता लाहटि १ एक ललामासमव सामर व
 ११ ॥ (1 17) र क्ता । गाट मत्त । भूमि कुतु १ एक मरडा रा दिता कोल्ला । श्रीदिवाण ॥ श्री (1 18) एह
 १२ ॥ श्रीदिवाण । न ती नवा कोटगा वहावर म्म (स्म) - (1 19) न भूमि श्रीमा प्रमाण लिखाया ।
 १३ ॥ श्रीमन्मन्त्रिक (1 20) मन्त्रिकमन्त्रिणस्य (म) ॥ (1 21-23) स्व दत्त (ता) etc "

TRANSLATION

Seal The command of the illustrious Dalabhadravaman

(L 1) O Hail! in the glorious Śastra year 68 (corresponding to the
 year 1649 of the illustrious King Vikramaditya in the month of Chaitra on the
 10th of the bright fortnight during the victorious reign of the illustrious
 P. P. Dalabhadravaman in residence at the splendid city of Champaka

(L 8) Here a copper plate bearing a command to all has been conferred on a
 Brahmin well known for his devotion to Vishnu for the decimation of his (i.e. the King's) own sons
 Therein (i.e. the donation consists of) ten 10 *kuanas* of land partly wet and partly
 dry the watercourse (diverted) from the Ravi (as far as it lies) within the upper
 path being included in Rishas (property) the side of the Ravi including the path
 being (also) included in Rishas (land) Further the details hereof are as follows
 The whole plot which lies within the hedge belongs to Rishas There is of the
 Bhis stream Moreover (the following lands also belong to Rishas) five 5 *kuanas*
 of land called Gadubharadatha the limit whereof extends as far as the stream
 below the fountain the land known as Bhurodi Bhutagada comprising three *kuanas*
 of wet land and one and a half 1½ *kuanas* of dry land and the land called Bhurodi
 Kotah consisting of three 3 *kuanas* of wet land at the Outer Kotah and one
 and a half 1½ *kuanas* of dry land at the Inner Kotah and one 1 *lalahi* (of land) partly
 wet and partly dry in the (village) Bhadrana—the *lalahi* which (formerly) belong
 ed to Mahodhi and also the land at Jakhavah the extent whereof is six 6 *manas*

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of seed-corn in wet land and three 3 *pedas* of seed corn in dry marshy land, the water-mill at the river bank having also been given to Rikha (Risha), one 1 *lahad* (of land) at the village of Śāla, inclusive of Śāma's house, threshing floor and kitchen garden, (and lastly) one 1 *kurv* of wet land at Surodi. These lands have been granted by the illustrious king (to Rikha). The extents and the boundaries of these fields have been caused to be written down by the order of the illustrious king in the presence of Sadi and Kotvala Bahadara.

(L 19) This has been written by the illustrious Ramapati son of the illustrious Surananda.

(L 21) (Here follow three customary verses)

No 32 LAKHALI GRANT OF BALABHADRA, V S 1649

(Plate XIII, A)

This plate was in the possession of three brothers, *Pandits* Sohnu, Hakam and Agri at Chamba proper. It measures $8\frac{1}{2}$ " high by $13\frac{1}{4}$ " wide including the handle on its left. In the top left corner of the plate there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 22 lines in all, of which lines 13-14 appear in the left margin, lines 15-18 are short ones and occur on the handle, lines 19-21 run inversely in the top margin and line 22 in the right margin, the whole of the available space on the obverse of the plate having thus been filled up by the engraving.

The language of the record, for the most part, is Sanskrit, a few lines being in Chambyli. The preamble which usually comprises epithets of the king, is much shorter in the present instance than that found in most other charters of Balabhadra.

The record is dated in the Śastra year 58 the Vikrama Samvat 1649, on the 12th day of the bright fortnight of the month of Aśadha. The week day is not given. The date may correspond to Sunday, 11th June A D 1692. The inscription records that the village of Lalhah in the Śū māndala which had formerly been given to one Śarasī Madho, was granted to a Brahman named Narasimha, son of Suryadasa, of the Gautama gotra apparently with the consent of its former owner, Śarasī Madho, who is stated to have handed over the village and the title deed to Narasimha. The implications of this transaction are not clear, but it may be presumed that Śarasī Madho was childless and bequeathed the village which he had held as *sasana* to Narasimha who might have been related to him in some way and that the king simply signified his approval of the bequest by means of the present charter.

The Śū māndala refers to the Śūho pargana wherein is included the village of Lakhli or Lalhah.

The writer of the charter is Surettama's son Ramapati.

TEXT

श्रीवल-
Seri { भद्रवम
अग्या

ॐ स्वस्ति श्रीगारुडमन्त्र ६८ श्रीमन्नपतिविक्रमादित्यस्य १६४९ आषाढमास शुक्लपक्ष (II 2 4) तिथी द्वादश्या श्रावणपुरवन्तव्य (व्य), etc (I 5) श्रीवलभद्रवमदवसद्राज्य । साहसण्डलमध्यत । नक्षत्रात्मा (I 6) गम(म) । अदशीमा विभागत । पूर्वदिशि ॥ कुण्डे दग पृष्ठत (I 7) दक्षिणदिशि कुण्डे सुगुण्ट पटाम्भतर । पश्चिमदिशि नाटु (I 8) दग महद्भूम (हाभूम) रथ । उत्तरदिशि बाहि भूमि-रुद्रितामतावता(द) भ- (I 9) भिखण्ड[म] आत्मानिग्यममप्राप्त्यथ (थ) । गौतमगोत्रसमूनाय । सूयद (दा)- (I 10) समुताय नारसिंहनाम्न ब्राह्मणाय । सरमिपूर्वदत्त । प्रदत्तम । (I 11) लखलीग्रामभीममध्य घण्टायश्च पुत्र प्रमाण अनपि १० कान्ता रोड (I 12) एहग्राम तथा पटा । सरमि माधोएरी नारसिंहा दिता । नाथीदि- (I 13) बाण भी हस्तावक पटा नारसिंहा दिता । अग जो को- (I 14) इ । एन घचोल कर ता । वीज्जिवाण कसमाणा -- (I 15) रणा । नार- (I 16) मि(सि)हर पुनरी- (I 17) व खाणा ग्रा (I 18) न फाल्गा (II 10) तर रमतिवाक्य । स्वदत्त (त्ता) etc ¹(I 22) लिखितमिद श्रीमहोद द शिष्यमगेनममत (त) श्रीममाणलिना

TRANSLATION

Seri The command of the illustrious Balabhadhavarman

(L 1) Om IIajl ! In the glorious Śastia year 68 (corresponding to the year) 1619 of the illustrious king Vikramaditya in the month of Āshadha, on the 12th day of the bright fortnight during the righteous reign of the illustrious P M Balabhadravarmadeva in residence at the splendid city of Champaka,

(L 5) the village named Lakhali in the Sahu *mandala*—the boundaries hereof having been defined (as follows) on the east behind the Kulata precipice, on the south between the rocks (called) Kudona and Mulota on the west below the extensive area of the Nalu precipice on the north including the Bahu land—so much piece of land which had formerly been donated to Sarasī has been granted to a Brahman named Narasimha son of Suryadasa born of the Gautama *gotra* for the attainment of supreme merit to himself (i.e. to the grantor)

(L 11) Within the confines of the village Lakhali are two water mills two *kurus* (of land requiring) 10 *putakas* of (seed) corn Kofī and Rauda ² (Hen) this village as well as the charter of Śuasi Madho was given to Narasimha then the illustrious king also conferred the deed on Narasimha with libation of water Should anybody in future interfere with this the king must defend it Narasimha's sons and grandsons are to enjoy and protect the village

(L 19) There is the injunction by the *Smritis* (Here follow three customary verses)

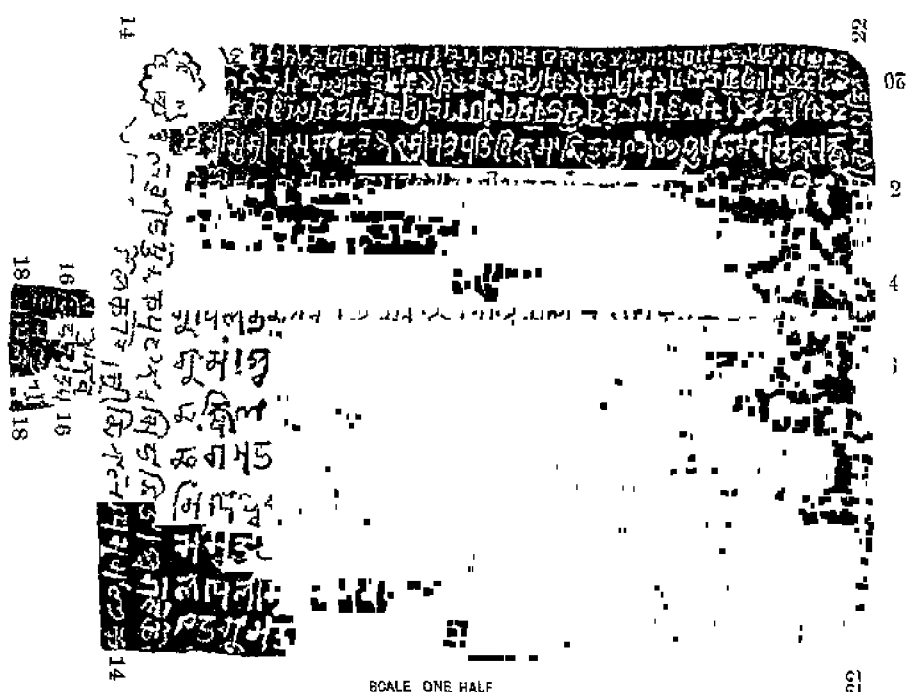
(L 22) This has been written by the illustrious Ramapati son of the illustrious Sarottama of the prosperous Gauda country

S. I. I. I. p. 10

² The expression नरसिं प्रयदसु मा. al. be translated as fitting on i.e. S. which will correspond to the 16th p. v. a. in the 1st of the 1st of

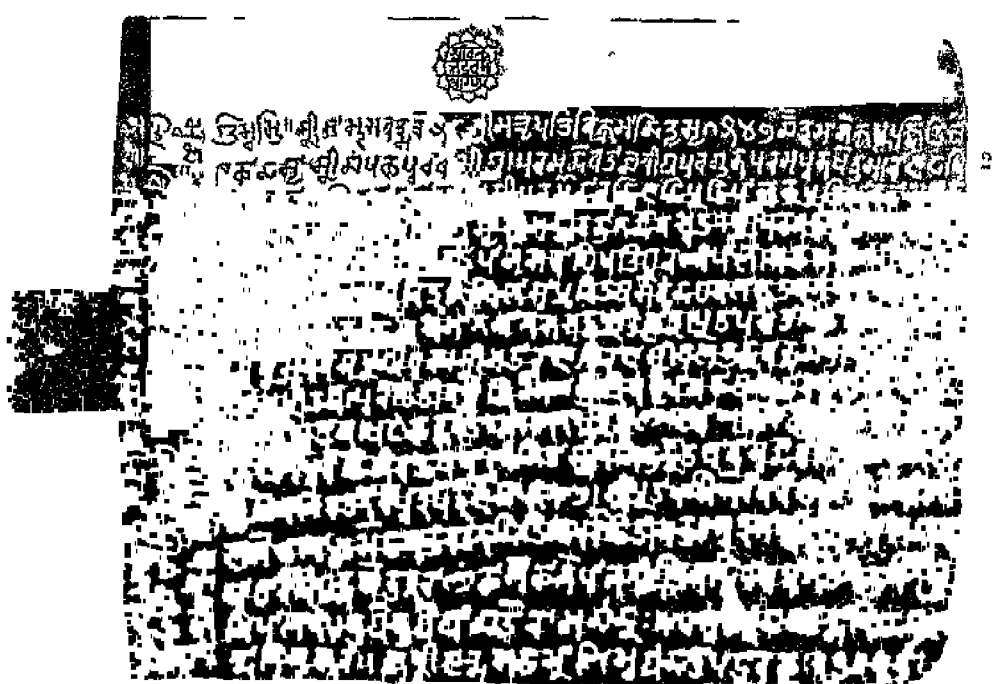
³ These two names are from the 1st of the 1st of

A—LAKHALI GRANT OF BALABHADRA V S 1649



SCALE ONE HALF

B—CHAMBA PLATE OF BALABHADRA V S 1649



B C OR ARR

SCALE ONE HALF

FOR BY OF I D A CALCUTTA

(Plate XVIII B)

This plate is not included in the collection of inscriptions enlisted by Dr J Ph Vogel nor are there any notes concerning this to be found in the manuscript material left by him. It is thus plain that the present plate was recovered subsequently. It is said to have been in the possession of *Purohit* Badu Dido who also owned the Chamba plate of Pratapasimha Śastra 62 dealt with above (No 26). The newly discovered plate was examined by myself in the summer of 1939 when I also secured photographs of it. It measures 9" high by about 13" wide excluding the pierced handle on its left. In the top centre of the plate there is the usual seal with a Nagari legend containing the king's name. The inscription covers 19 lines in all of which the last three run in the left margin.

The language is partly Sanskrit and partly Chambyāh. The record is dated in the Śastra year 68 the Vikrama Samvat 1649 on the 11th day of the dark fortnight of the month of Chaitra which may correspond to Tuesday 17th April A D 1593 though in the absence of any mention of the week day in the document the given date cannot be verified exactly. The charter is peculiar inasmuch as it does not as usual register any land grant but records the conferment of priesthood (*purohita* that is *paurohitya*) on a Brahman named Ratana the foremost Badu, son of Amno belonging to the Bharadvaja gotra. The ceremony of conferment was after the fashion of common ceremonial grants preceded by libation of water (*hastodaka*). The investiture was thus more in the nature of a donation. It has further been specified that as a *purohita*, Ratana was to inherit all those customary emoluments and advantages which the *purohita* in Pratapasimha's time had enjoyed and that this gift was to be reserved for Ratana's descendants which in other words means that the post of priesthood was intended to be hereditary. This coupled with the fact that the present title deed was discovered in his possession makes *Purohit* Badu Dido a direct descendant of Ratana.

The holy Gopala has been cited as a witness to the donation and that refers to the deity of the temple of Bamsi Gopala at Chamba.

Ratana of the present charter is plainly identical with that figuring as donee in the aforementioned Chamba plate of Pratapasimha which as has already been pointed out was discovered likewise in the possession of *Purohit* Badu Dido. That plate gives the name of his father and grandfather as Amno and Gayadhara respectively. Amno and Gayadhara again appear as grantors the former in a grant by Ganesavaranan (No 12) and the latter in that of Vinandavarman (No 10). This indicates how Ratana's family had all along been in the good books of the royal house of the Chamba State.

There is one thing more in connection with the conferment ceremony. It is stated that the *hastodaka* was performed jointly by Balabhadra and Vāsudeva. The identity of this Vāsudeva is not known. The Rajaguru Pt. Thakur Das suggested to me that he in all probability was a son of Balabhadra. No other record makes

very went on of him so that his exact relationship with Balabhadra cannot be ascertained. Can it be that he was a younger brother of Balabhadra assuming that the two brothers were named after Balabhadra (i.e. Balarama) and Vasudeva (i.e. Krishna) the gods of whom as is well known the former was the elder brother of the latter? In modern times at least it is sometimes found that some parents have a fancy to naming their children in that fashion.

own the end three of the customary verses have been cited but the composer has levelled all reference to a land grant choosing the variant reading *haharataharasikha* (*he eta jal*) instead of *harcchcha nasundharam*. The name was *Rampati* son of *Sulananda*. It may be recalled that this *Pati* was the *Pajagiri* of *Balabhadra* and was responsible for composing the famous charters of *Balabhadra*.

Text

Seal { श्रीनिर
गुह्यन
जा या

- तर्हि॥ १। तत्र सञ्ज्ञितः ६८ श्रीमद्भूषतिविरचितस्य १६०९ चैत्रमास कृष्णपक्ष त्रिंशत् (II 27)
 २५ भाद्रपदपूर्णाशीतः १८ (I 8) श्रीवल्लभप्रवचनविजयसंस्मरणे (I 9) श्रीकृष्णप्रीत्यर्थ
 ३० (पाणिहृत्य) ब्रह्मनिगमनार्थ विमध्यापातकाय च । भारद्वाजशास्त्रभूता (I 10) यः अनामुनाय ।
 ४ इति ॥ १॥ २० भाद्रपद साहाय्य श्राद्धाया प्रदनम् । तत्र । (I 11) बहु रत्न पुणेहिती ग ह्यपाणी
 ५ इति श्रीमद् भगवत् पञ्च वस्तुस्तोत्रं द्विता (I 12) श्रीनिवास रत्न र पुत्र पोत्र जोग पाठना ।
 श्रीप्रसाधनः । २ वा उपुरोहित नात जो (I 13) उ लङ्गा सह सम रत्न दिनि । उपुरोहिती मभ ॥
 अत्र शास्त्री श्रीपाताल । तत्र (II 14 17) साधारण्य etc (I 18) त्रिविधमिद श्रीमदशौ-
 (I 19) नदीप्रवाहान्नन्दसुत(त) । श्रीरामपतिश्रवणा ॥

TRANSLATION

Seal The command of the illustrious Balahadrasaevman

(L 1) The Hall In the glorious Sastia year 68 (corresponding to the year) 1649 of the illustrious King Vikramaditya on the 11th day of the dark fortnight of the month of Chaitia during the victorious reign of the illustrious P M P Balabhadravarmaditya.

(L 9) priesthood has been conferred (*by the king*) out of devotion to Lord Krishna and for the annihilation of his own sins upon a Brahman named Ratana the foremost of the Badus son of Anu born of the Bhavadvaja *gotra* who regularly performs the *trisanidhya* rites and is intent upon the six fold duty *

(L 10) On that occasion the *kothpatti* (or) the *lastodaka* (solemnizing the conferment) of priesthood upon Badu Ratana was performed by the illustrious Bahubhadra⁴ as well as by Vasudeva. The illustrious king should preserve (the *lastodaka* or solemnized gift) to Ratana's sons and grandsons. Whatever the customary emoluments were received and enjoyed by the priest in the time of the illustrious Pratapsimha all those have been given to Ratana. Here witness

See below p 175

See above p 67 n 5

See above, p b7 n 6

4. It refers to Balabha

173 2 11/10 0 5 (a) na) o owbere

is the holy Gopāla

(L 14) (Here follow three customary verses)

(L 18) This has been written by the illustrious Ramapatisarman son of the illustrious Sumananda of the prosperous Gauda country

No 34 (HAMBA PLATE OF BALABHADRA V S 1650)

This plate¹ was found in the possession of Dogra Bhola at Chamba proper. It measures $8\frac{1}{2}$ high by 12¹/₂ wide excluding the handle on its left. Half of the handle appears to have broken off. In the top left corner there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines in all of which lines 15-16 appear in the left margin, lines 17-19 and lines 20-23 run inversely in the top margin. The last four lines are very small being thrust in the top left corner beside the seal.

The language is partly Sanskrit and partly Chambyab. The charter refers itself to the reign of Balabhadra and is dated in the Sastra year 69, the Vikrama Samvat 1650 in the month of Jyeshtha on the 7th day of the dark fortnight. This may correspond to Saturday 12th May A. D. 1593. The inscription records the king's grant of a village named Drajila in the Pampila *maṇḍala* to three Brahmans, Pithe Malika and Mamgu by name of the Kasyapa *gotra*. The donees were apparently brothers. It is stated that the donated village was formerly held by one Chakalala Bhikkhar who is further on mentioned as one of the witnesses to the demarcation of the boundaries of the granted area. The record ends with the statement that Mamgu and Malika gave one *atu* of land to Pithe over and above his rightful share therein, presumably showing respect to the eldest. The grant was not an absolute charity because the recipients were required to pay a tax of seven *pidas* of grain out of their first crop to the king, probably once a year.

The writer of the grant was Ram pati

TEXT
Seal { श्रीवल
भद्रवम
जावा

ॐ श्रीसाम्बकवत्सर ६९ श्रीमन्नृपतिविद्वत्सर्ववित्तस्य १६५० ज(ज्य)ष्टमास कृष्णपक्ष त्रिंशो मानस्य
श्रीचपक— (11 2 6) पुरवामीय । etc (1 7) महाराजापिगज श्रीमद्वल्भद्रवमद्व[?] कुशत्रे
तस्य श्रीमहाराज[पिथ]राजस्य न(भा)राज्य ॥ पजिलमण्ट—(1 8) लमध्यत । द्रविला नाम ग्राम(न)।
आत्मोद्धारणाय । श्रीकृष्णप्रीत्यय । काश्यपयोगाय । पियो तथा मलि (1 9) क तथा मग् नाम्न ब्राह्म
(ह्य)णाय प्रदत्त(त्) [1^१] तत्र सीमा विभाग । हल्याण सी नाली ओर । बाह्यणोक पण्णयाण पिचो ।
चो (1 10) उ पाणी पिचा गटाडुप्रडो पिचो । बुद्याडी मुदलि पिचो । कुहारीक बुद्ध । जण्ड पिच भिसारी ।
चकलाल (1 11) खाड वाड सह सभ ज मुह्नी आ द्रविल सीमा प्रमाण चलोणी तथा मण्णयान् दित ।
ज बुद्धार खाड । (1 12) वाड सह कुहमार खाणा वाणी एत चचोर ब्राह्मण नाही पाणा । एह सीमा
नदि तथा भिवारी पाड दि—(1 13) सी एह याम च्छर पुम पोत्त(न) खाणा भजणा । श्रीदिवाण
अवणा धम पालणा । धाउ चचोल कोह न (1 14) हो करणा । एत मडणी जन पिड ७ मत दह्लिख १ एवी

अदरपुरी नग श्रीदिवाण लण (11 15 18) आ(सा)वागय etc (1 19) सत्यवित प्रोरमापतिगम
(1 20) गान्धि । भाउ- (1 21) ली उपरति भूमि (1 22) अदु १ एक पिबो (1 23) दिती मग् सलिक

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om In the glorious Śīstra year 69, (corresponding to the year) 1650 of the illustrious king Vikramāditya, in the month of Jyāishīrā on the 7th day of the dark fortnight, during the reign of the illustrious P M P Balabhadravarma deva, in good health and in residence at the splendid city of Champaka,

(L 7) the village named Diabīla in the Pampūla *mandala* has been granted to (three) Brahmins named Piṭho Mahika and Mangū, of the Kasyapa *gotra* (by the king) for his own salvation, out of devotion to Lord Kṛṣṇa.

(L 9) The definition of the boundaries there of Inwards from the brooklet of Haljānā behind the fountain of Brahmanika, behind the waterfall, behind the declivity of Guḍodā, behind the spring of Budyān, below (the village of) Kūhmanika (in other words) all that (land) which was formerly enjoyed and tilled by Chakulā Bhukhārī (The lands of) Manikārn and the Lower Ghalonī whose boundary extended as far as Diabīla, which were given to and enjoyed and tilled by Kūhmara (still) to be enjoyed and tilled by Kūhmara, the Brahman must not cause any interference hereto This limit has been fixed by Madī and Bhīhārī This village is to be enjoyed by his (donor's) sons and grandsons The illustrious king must discharge his duty¹ Nobody should offer any obstruction or interference

(L 14) The tax here which is to go to the illustrious king, is seven 7 *pidas* of grain, all to be paid down at once out of the first crop

(L 15) (Here follow four customary verses)

(L 19) (This) has been written by the virtuous *Paṇḍit*, the illustrious Ramapatisarman

(L 20) Mangū and Mahika gave one *latu* (of land) to Piṭho in addition to (his proper) share

No 35 CHAMBA PLATE OF BALABHADRA, V S 1651

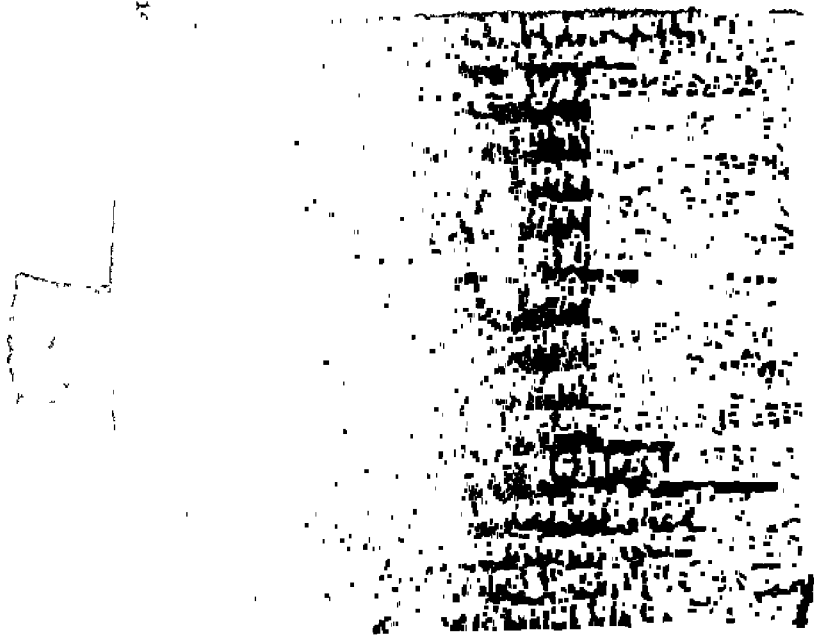
(Plate XIX, A)

This plate² was also in the possession of *Parohit Badā Dado* at Chamba. It measures 8½" high by 12½" wide excluding the pierced handle on its left. In its top left corner it bears the usual seal with a Nagari legend containing the king's name. The inscription covers 17 lines of which line 14 appears in the left margin and lines 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyah. The record is dated in the Śūtra year 70, the Vikrama Samvat 1651 in the month of Pausṇī, on the 13th day of the bright fortnight, which may correspond to Saturday, 14th December, A D 1594.

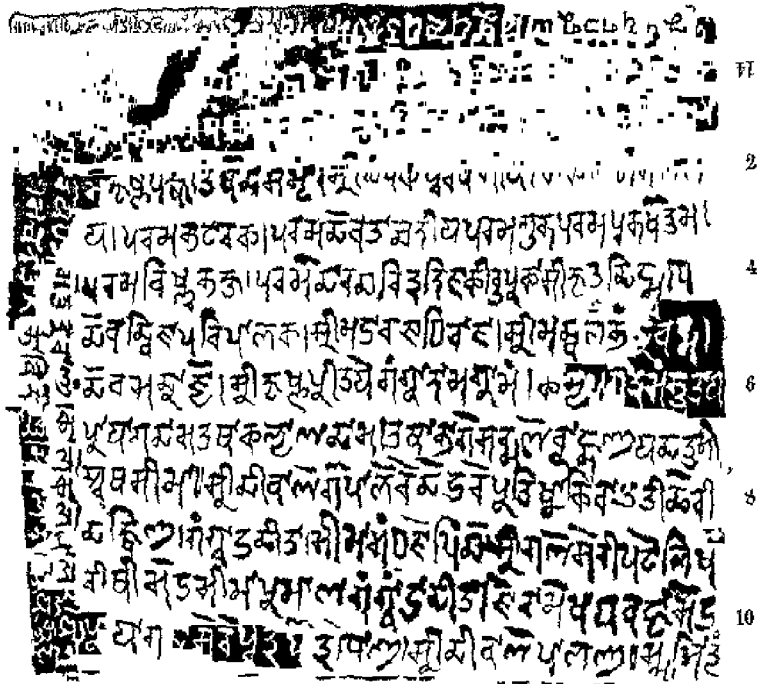
¹ That is to say, I shall preserve it as
² That is not by metal agents
³ No 35 APR 15 NO 1900-0 D S

A—CHAMBA PLATE OF LAJAPURA V S 16a1



SCALE ONE HALF

B—CHAMBA PLATE OF LAJAPURA V S 16a2



SCALE THREE FIFTHS

(L 7) by the order issued by the Royal Consort the illustrious Dharmadevi, worthy of all honour here two 2 *kunas* of land have been bestowed on the Brahman *Prachita* Pitamahman of the Bharradvaja *gotra*. This plot of two 2 *kunas* at Surala has been granted by the illustrious Dharmadevi as a *hostodaka* *granta*. One 1 *kuna* of land at Bhadiama was given on the occasion of the *sa dhv* *chala* of the illustrious Virabhanu. One 1 *kuna* of land at Muhula was given to Ratana on the occasion of the *Tulapurusa* (gift) by the illustrious Virabhanu. The village of four 4 *kunas* of land (*are donat d*)

(L 12) This charta has been given to Ratana by the illustrious king. This land is to be enjoyed by Ratana's sons and grandsons themselves.

(L 13) (Here follow three customary verses)

(L 17) This has been written by the illustrious Ramapati, son of the illustrious Virabhanu of the prosperous Gauda country.

NO 26 CHAMBA PLATE OF BALABHADRA V S 1652

(Plate XIX B)

This plate was owned by Kohua Atia a *pirari* at Chamba proper. It measures high by 11" wide. It had a handle on its left which is now almost completely worn off. In its upper left corner it has the usual seal with a Nagari legend containing the king's name. There are altogether 15 lines of writing on it of which lines 12-13 are in the left margin and lines 14-15 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The inscription refers itself to the reign of Balabhadra and is dated in the Sastra year 71 the *Vikrama* Samvat 1652 in the month of *Vaisakha* on the 10th day of the dark fortnight which may correspond to Tuesday 25th March A.D. 1595. The charter registers the king's grant of the village Gangva or Gangvaha to three Brahmins probably brothers named Prayagadasa Kalyanadasa and Bhagesarman of the *Kasyapa gotra*. The occasion of the gift was the consecration ceremony performed by the king at the temple of Gopala now called Bamsagopala. This shows that some repairs or renovation had been done to that temple and the completion of the work occasioned the ceremony when the present gift was given as a *dakshina*. It is indicated in the inscription that the donated village was formerly granted by king Ganesavarman to a Brahmin named Rama. This is borne out by the fact that among Ganesavarman's charters there is actually one registering such a grant namely Gangva a grant of Ganesavarman (No 18) Gangva of that record being the same as Gangva or Gangvaha of the present one to be identified with the modern Gaganli as has already been shown above (p 55). For the extent of the boundaries of the donated village the present charter refers to the aforementioned grant of Ganesavarman and adds that they were the same as defined therein. It has however not been made clear as to what happened to Rama the former owner of the village and how the same village came to be re-granted. Nor is there any indication to show that Rama was somehow related

to the donees mentioned in the present charter. Even his *gotra* is not specified in Ganesavarman's grant where he figures as donee. Can it be that he died childless and his property as a *brahmadeya* being not revertible to the State was transferred to other Brahmins namely Prayagadasa, Kalyanadasa and Bhagesarman?

The writer of the charter was Ramapati.

TEXT

Seal { श्रीवल
भद्रचम
नामया

ॐ श्री स्वस्ति श्रीगवत ७१ श्रीमन्नृपतिविक्रमादित्यस्य १६२२ वसंतवस ॥ १२ ॥ स कृष्णपक्ष त्रयो
ज्यम्या । श्रीचक्रपुररामोय etc (1 5) श्रीमद्गुलभद्रवस । (1 6) दश सप्तम्य । श्रीकृष्णतीर्थय
गवा नाम भाम (म) कश्यपगोत्रसमनाय (1 7) पायगवाम तथा कत्यागवाम । तथा भागवाम
ब्राह्मण्यदत्तम् (1 8) जग सीमा ॥ श्रीवीवाण गोपाल रे वहर प्रवि अ किराह तीहेरी (1 9) दक्षिणा ।
गवाह दोता । सोमा मर ज पिर । श्रीगणेश मी पट लिखे—(1 10) श्री श्री सह सोमा प्रमाण गवाहा
दोता । ज राम वय बह्या सह (1 11) प्रायगवसर पुरपोत्र नागा । श्रीवीवाण पालणा ।
स्मृति[वाक्य] (11 12-14) साधारण्य etc (1 15) स्वयण्डितश्रीरामपतिगमणादिवि ॥

TRANSLATION

Seal The command of the illustrious Balabhadra-varman

(L 1) Om Prosperity! Hail! In the glorious (*Sastra*) year 71 (corresponding to the year) 1652 of the illustrious king Vikramaditya in the month of Vaisakha on the 10th day of the dark fortnight during the victorious reign of the illustrious P. M. Balabhadra-varmadeva in residence at the splendid city of Champala

(L 6) (*The king*) has out of devotion to Lord Krishna granted the village named Gangva to (*three*) Brahmins Prayagadasa, Kalyanadasa and Bhagesarman by name born of the Kasyapa *gotra*

(L 8) Now the boundary the illustrious king performed the consecration ceremony at the temple of Gopala on that occasion he gave away Gangvaha as *dakṣiṇa*. Gangvaha has been given away with the selfsame limits of boundaries as were detailed in the title deed of the illustrious Ganesa (*narrative to Rama*) (*The extent of land*) which was enjoyed and tilled by Rama is to be enjoyed by sons and grandsons of Prayagadasa. The illustrious king must protect (*this grant*)

(L 11) The injunction of the *Śāstris* (here follow two customary verses)

(L 15) (*This*) has been written by the virtuous *Paṇḍit* the illustrious Ram pensarman

1 T. a may be corrected to प्रयागवासकल्याणसारागमस्या गवाहय

* See the 178.

This plate¹ was found in the possession of one Narsugh Dayal Mangakru. It measures 10½" high by 13½" wide including the pitted handle on its left. In the top centre it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 26 lines in all, of which lines 17-20 appear in the left margin, line 20 being a short one and running on the handle and lines 21-26 run inversely in the top margin. The last six lines are so to say half lines, lines 21-23 being separated from lines 24-26 by the seal in the centre.

The language is partly Sanskrit and partly Chambaṇi. The record is dated in the Śaka year 74, the Vikrama Samvat 1655 in the month of Vaisakha, on the 7th day of the dark fortnight which may correspond to Monday, 17th April, A. D. 1498. The object of the charter is to record the king's gift of a village called Sarla to a Brahmin named Haṅganasarinan son of Kehlana of the Kasyapa gotra. The boundaries of the donated area have been well defined. Besides the village, some houses at Chumba proper were also given by the king to the same donee.

The donated village Sula is probably the same as Sula mentioned in the Lekshmi Narayan temple plate of Balabhadra, V S 1049 (No 31). It will be seen from that record that a plot of land at that village was granted to a Brahman, Rishab by name along with several other lands. It follows, therefore that the plot previously donated was excluded from the village donated by the present charter. As has already been shown the village Sula or Sula is to be identified with Sula in the Panjapargana. Some of the boundary villages can also be identified. Thus Bhorda, Pinda and Dalanana appear to be the same as Bhyor, Parel and Dikena respectively all of which are in the very Panjapargana.

The writer of the charter was Surananda's son Ram pati

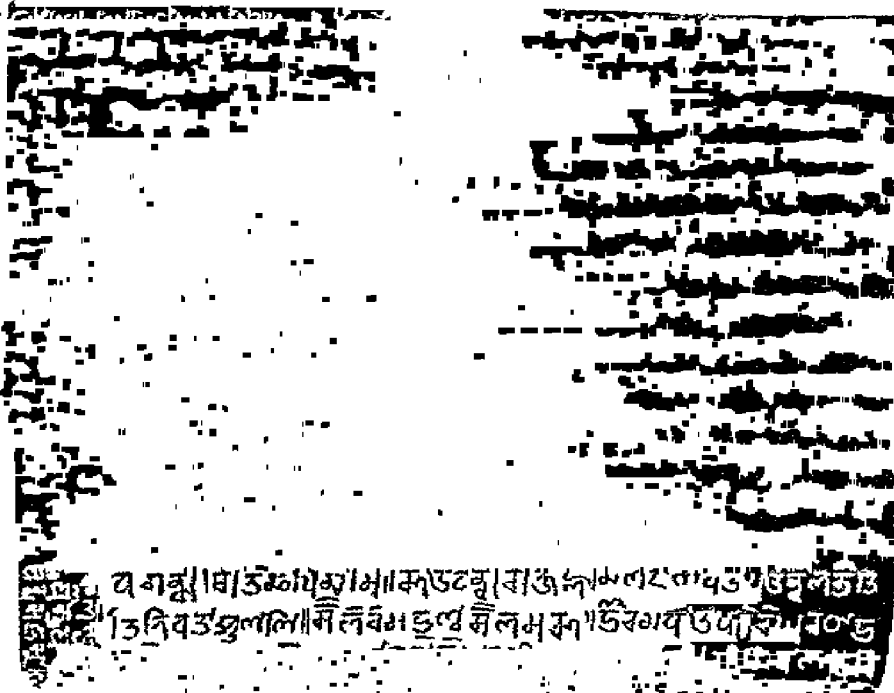
Seal { श्रीवल
मद्रवम
थाग्या

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ श्रीगान्धर्वसकलर ७४ श्रीमन् (मन्त्र) पतिविक्रमादित्य (॥ २६)
 स्य १६५५ वगणसगमि । कृष्णपक्ष त्रिथी ७ श्रीचपकपुराद्योतक etc (१७) श्रीमदवल्लभद्वयमदवेने (१८)
 शैलवमश्रम (नाम ग्राम) अत्र श्रीकृष्णप्रीतय । कृष्णभोसभूनाय । कृष्णमताय । हरिग
 (१९) गणमण वाहनाय प्रदत्तम (स) ॥ तत्र भीमा । पर्वधि । पडडोल फाटरी पोदी आ (११०)
 इस मन । दक्षिण । भोइउ बीड कुटी ताड प्रैल हग ममन । पञ्चमर्दिदि वता ताड (१११) कटल बहाट
 असा तम गवार ॥ उतस्या दिशि । अउट घात्री ओरी । विरठिर (११२) शार । ओरी । कट्टोए बुल्ल शपट सा तडा
 बुल्ला विणहिरी वता । अ जिदि वगडीरि । तड गिचो नि ॥ स उटडीरी कुल्ल । दउ दाण वता पडडोल मो ओ

[illegible]

² The letter H appears below the line inserted afterwards.

A—SAILA GRANT OF BALABHADRA V S 1655



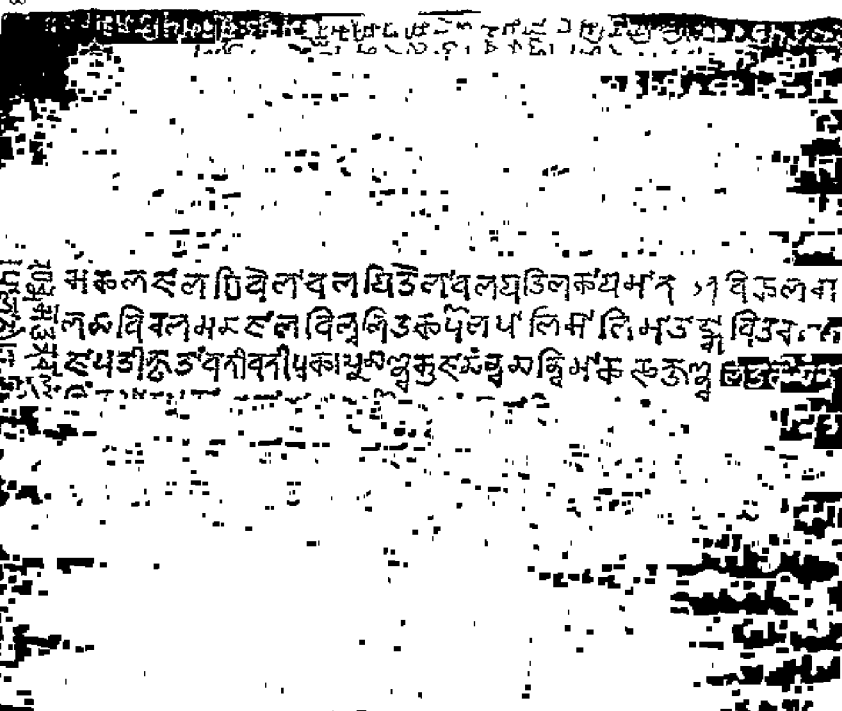
18

SCALE ONE-HALF

14

16

B—CHAMBA PLATE OF BALABHADRA V S 1656



18

02

2

4

6

(1 14) तिति वना बाणणि ॥ जैल्ल मङ्गल ॥ जमम् ॥ होर चर उपाध र घर ठाह (1 15) थ
 उतर । मङ्गल घर पाए मट् घर भी एह बाणणि सी । श्रीदिवाण । हरि- () गण जेम भाषणाहस्तोदक
 नामा पटा विना ॥ इल्लर पुनवोन बाणा बाहणा (1 17 24) तन मतिवाक्यानि ॥ मावागेय etc.¹
 (1 25) लिमितमिद (1 26) श्रीमग्गौडगीय नु सानदमत (न) श्रीरमापतिशमणा

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om Hail! Obeisance to the illustrious Ganesa In the glorious
 Sastra year 74, (corresponding to the year) 1655 of the illustrious king Vikramaditya
 in the month of Vaisakha on the 7th day of the dark fortnight the illustrious
 P M Balabhadravarmadeva in residence at the splendid city of Champala, has
 here out of devotion to Lord Krishna granted the village called Sada to a Brahman
 named Hanganasaiman, son of Kehlana born of the Kasyapa gotra

(L 9) The boundaries thereof on the east (the donated area includes the whole
 tract at the foot of the treeless slope of the watershed on the south (it extends)
 as far as the cave on the ridge of Bhoida (and) includes the precipice of Praila on
 the west (it lies) inwards from the bank of the branch of the rivulet where there is a
 stepped path on the north (it lies) inward from the Auta boulder, inwards from
 the cliff of Ghiradi below the rock at the foot of Kahno, the boundary (running)
 behind the path (leading) to the tripartite field (as well as) to Binahi The watercourse
 of Jhautedi should be brought from over the watershed along the path of Dalanan
 The inhabitants of Sada are to remain in Sada

(L 14) Moreover the illustrious king has given Hanganas also the house
 which were built by the Mahatha at Chamba on the raised house site belonging to
 the Upadhi along with this *lastodaka* copper plate charter His (donee's) sons and
 grandsons are to enjoy and till (the donated land)

(L 17) There are the injunctions by the *Sarvika* (Here follow four customary
 verses)

(L 25) This has been written by the illustrious Ramapatisaiman son of
 Surmanda of the prosperous Gauda country

No 38 CHAMBA PLATE OF BALBHADRA V S 1656

This plate² was found in the possession of *Purohit* Mansi at Chamba proper and
 is now kept in the Bhuri Singh Museum there bearing the catalogue number B, 22
 It is rather an unusually big sheet of copper, measuring 7¹/₂" to 8¹/₂" high by 15" wide
 excluding the handle on its left In the top corner it has the usual seal with a
 Nagari legend containing the king's name It has all told 16 lines of writing on
 it, of which lines 13 14 are in the left margin and lines 15 16 run inversely in the
 top margin

¹ See below p. 18

² No 32 of *Asiatic Researches*, 1907, p. 10

The language is partly Sanskrit and partly Chambya. The document is dated in the Sistraya year 75, the Vikrama Samvat 1656 in the month of Āshadha, on the 2nd day of the dark fortnight which may be equated with Thursday, 31st May, A.D. 1800. In respect of the contents, the present charter is similar to the Chamba Plate of Balabhadra V S 1649 (No. 33), since both of these record the appointment of a royal priest. In the present instance the recipient of the honour is a Brahman called Isvarasarma son of Madhava, of the Atri *gotra*, who, it appears from the record given in the record was a priest attached to the royal family in the time of his predecessor as well. The present charter does not specify any special occasion for the conferment. Nor does it mention any gift to be enjoyed by the grantee, but stating that he was to continue earning and enjoying as he used to do in his predecessor's time. That this was to last as long as the universe endures shows that the title of priesthood was meant to be hereditary. Thus the person who owned the present plate must be a direct descendant of the original recipient.

The charter was written by Surananda's son Ramapati.

TEXT

Seal { श्रीवल
मद्रवर्म
अग्या

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ श्रीशान्दनमवसरे ७ श्रीमन्मपति विक्रमादित्यस्य १६५६ आपादभासे
२ मासौ (॥ २६) त्रितीय (याया) । श्रीचक्रपुरवासीय etc (१७) श्रीवलमद्रदेवविजय
व(मा)माज्ये श्रीकृष्णपोतय । अत्रिगोत्रमन्ताय (१८) पट्टकर्मरताय मादवसनाय । ईश्वरगमने ब्रह्मणाय
योगेष्टित्य प्रदत्त (न) ॥ अचक्षुर्मृत्युतात्कालापाउपय- (१९) तत्पुण्यभुजनीय ॥ य कश्चित मम वशयो (श्वो)
वान्या वा अपहृता ग्यात्म नरकपाती स्यात् ॥ अथ भाप(पा) फली एह (११०) जे श्रीदिवाणे । पुरोहितार्ह ।
इशुन जोग दिवी फली गह ज जिह्वा पिच । श्रीराए श्रीप्रनापमिहे रे वारे । ईशु (१११) र पुरोहित ।
गया पीदा । सदा कमादा रिवा । श्रीदिवाणे । श्रीवलमद्रे भी इशुन जोग दिति । पुरो-
(१११२-१५) त्रिति । खया पिवा सदा कमाया करो ॥ तत्र म्मि (म्मु) निवाक्य ॥ माधवगेष etc (११६)
लिखितमिदं श्रीमन्मपतिदत्तं श्रीमुरानन्दस्तुतं (त) श्रीरमापतिशर्मणा ॥

TRANSLATION

Seal The command of the illustrious Balabhadraverman

(L 1) Om Hail! Ohsance to the illustrious Ganesa! In the glorious Sistraya year 75, (corresponding to the year) 1656 of the illustrious king Vikramaditya in the month of Ashadha, on the 2nd day of the dark fortnight during the victorious reign of the illustrious P M P Balabhadradeva, in residence at the splendid city of Champala,

(L 7) (the king) has, out of devotion to Lord Krishna, conferred priesthood on the Brahman Isvarasarma son of Madhava, born of the Atri *gotra* intent upon the sixfold duty* That is to be enjoyed as long as the moon, the sun, the stars and the universe endure Whosoever, whether of my family or anybody else, would encroach (*hercupon*) may descend into hell

* See below p 372

* See also a, p 67, n 6

(L. 9) Now the explanation (of the above) in *Bhasi* is as follows The illustrious king has conferred priesthood on Isuru that is to say the illustrious king Balabhadra has accorded the same rights and privileges of priesthood to Isuru as he used to enjoy in the time of the illustrious Pratapasimha, in like manner he may continue earning and enjoying

(L. 12) There is the injunction of the *Smritis* (Here follow two customary verses)

(L. 16) This has been written by the illustrious Ramapatisarman, son of the illustrious Surmanda of the prosperous Gauda country

No 39 CHAMBA PLATE OF BALABHADRA V S 1656

(Plate XL, B)

This plate¹ was possibly also in the possession of *Purohit* Mansa at Chamba proper who owned the preceding one, though there is no definite information as regards that It measures about 10½" high by 12" wide and has no handle From its lower right corner a small bit has broken off and as a consequence thereof two or three *aksharas* have been lost In the top left corner of the plate there is the usual seal with a Nagari legend containing the king's name The inscription covers 21 lines in all of which lines 17 18 appear in the left margin and lines 19 21 run inversely in the top margin

The language is partly Sanskrit and partly Chambyuli The preamble of this record exhibits a considerable change so far as the epithets applied to the king are concerned Being conventional as usual, the new epithets do not enlighten us much with regard to the king's real achievements, though they reflect some poetic merit on the part of the composer through his grandiloquent style much appreciated in those days The record is dated in the Śāstra year 75, the Vikrama Samvat 1656 in the month of Āshadha, on the 10th day of the dark fortnight, which may be equivalent to Thursday 7th June, A D 1599, that was thus just a week after the foregoing charter had been issued

The present charter records that the king took a plot of land from the Brahman Isvarasarmān of the *Atri-gotra* at the village of Sahraula for making a garden and a tank there and that in lieu thereof he gave two extensive fields to that Brahman The smaller of the two lay in the very same village of Sahraula, while the bigger was in another village called Chinloi, where the Brahman also received a house site along with a kitchen garden and a threshing floor From the details given it appears that the Brahman was given nearly twenty times as much land as was taken from him He is to be identified with the recipient of the foregoing charter

The garden and the tank referred to in the inscription as then being in contemplation subsequently did come into being, for they still exist at that village as the property of the State The village of Sahraula is only about two miles from Chamba, being the same as Sarol in the Rajnagar *parganā* It has not been possible to identify Chinloi or Chinloi though apparently it is to be sought in the same Rajnagar *parganā*

¹ No 33 of APRAS AC 1903-04 p. 5

Seal { श्रीवल्लभ
भद्रवर्म
आश्रय।

[illegible]

Seal The command of the illustrious Balabhadrayarman

(L 1) Om Hail Obeisance to the illustrious Ganesh! In the glorious Sastri year 75 (corresponding to the year) 1656 of the illustrious king Vikramaditya in the month of Āshvīḍha on the 10th day of the dark fortnight

(L. 2) The illustrious P M Balabhadraarmadeva in residence at the splendid (city of) Uharupaka who is as adorable as an illustrious supreme deity who is highly venerable pre eminent among men worthy of all honour who is a son of the illustrious Vinabhina is a very *atichala*³ for the sun (in the form) of the mass of vermillion from the hair partition of the wives of all the neighbouring chiefs⁴ is a very forehead mark of the entire globe of the earth surrounded by the billowing seas who has turned the beggars of the world into possessors of elephants by dealing out to them tuskers looking magnificent with the sides of their temples bedewed with the thick ichorous fluid dripping *incessantly* (and) who has the whole circle of the earth bedecked with clusters of lotuses (in the shape) of his enemies heads violently severed by the darting superb arrows issuing from the bow stretched as far as the ear by the might of the very cudgels of his mpetuous arms has here out of

* Ork with co. lotta with n the b a l e t s t e first a partly v i b o w l o t h o last two have some tural v been supplied, the o g n a l w'ng been jo t e n n

* See below p. 175.

² That is the supposed mountain which was the source of the

In other words, I believe that all the people have been made to feel that they are not the only ones who are such have ceased; putting them on the same level as the others, and so on.

devotion to Lord Krishna, given another land to the Brahman Isvarasarma, born of the Atin gotra, well versed in the three Vedas, after having taken (from him his) former land

(L 11) Isuru had a *pa* (that is, one *Kuru*) of land at Sahraula. That has been taken from him by the king for laying out a garden and constructing a tank there. In lieu of that the king has given him some other lands, namely one field measuring four 4 *pidas* and fourteen 14 *pathas* of seed corn at Chinaiori and another field measuring only six *pathas* or *manis*² of seed corn at Sahraula, the whole of the given land thus measuring five *pidas* of seed corn. Besides, a house site along with a kitchen garden and a threshing floor at Chinaiori has been given to him. He may also bring the watercourse to his field at Chinaiori in the same manner as he formerly used to do to his land at Sahraula.

(L 17) (Here follow three customary verses.)

(L 21) This has been written by the illustrious Ramapatisarma, son of the illustrious Surottama of the prosperous Gauda country.

NO. 40. SAKLA PLATE OF BALABHADRA. SASTRA 75

This plate was discovered in the possession of a Brahman, Padma by name, at the village of Sakla in the Saho³ *pargana*. The left side of the plate, where there is a handle, is narrower than the right side. It measures thus 5½ to 8¼ high by 10 ½ wide including the handle. The engraving is not well executed. The seal, too, is not properly shaped. It is comparatively small in size, though it has the usual form of a rosette. The legend in its centre is indistinct and seems to read *Śri Bala* while each of the two letters *bhudra* appears to be engraved within a petal, the characters being Nagari. The inscription covers 17 lines in all of which lines 13-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The record is dated simply in the Śastra year 75, on the 27th day of Āsoja, that is the month Āsvina. The corresponding Vikrama Samvat would be 1656. The equivalent of this date in the Christian era may be Sunday, 28th October, A. D. 1599.

The object of the inscription is to record the king's grant of a village named Raulika to a Brahman called Sado, son of one Kutyala Jio. From the details in the *bhasha* portion, it appears that the donee had formerly shared the grant with his elder brother, and that he was to pay a tax of two *pidas* of grain annually, one *pida* from the first crop and one from the second crop, though the grant is termed as *hastodaka-sasana* which usually indicates 'a tax-free gift'. Some *bhasha* expressions are not intelligible.

The charter was composed by Surottama's son Ramapati.

¹ The engraving of the *bhasha* portion being too small to admit of an intelligible rendering, only a sketch of the record has been given here.

² It is related from the village in which *pidas* and *pathas* to be words of the same origin. The terms *pa* and *man* are given as examples.

³ In Dr. Vogel's manuscript the name of the *pargana* is stated to be Panjala, but the list of villages does not show any village of the name of Sakla in that *pargana* while one is found in the Saho *pargana*.

TEXT

Seal { श्रीबल
[भद्र]

ॐ श्रीगुरुभ्यो नमः असौज प २३ श्रीमद्भद्रराजाधिराज परमसुत (1.2) परमायुषोत्तम परमांदास्वरिव
परमभूषणतपि । (1.3) परमभट्टाङ्क श्रीबलभद्रदेवविजयस(सा)माज्ये ॥ अथ श्रीकु- (1.4)
मुद्रय(य) लज्जोमुनाय सदो- (1.5) नाम्ने ब्राह्मणाय रउलीक
नामक (म) प्रत्त । * जालङ्गुर्ग- (1.6) मुद्रय(य) तमुपभू(भो)जनीय(य) ॥ ज (य) कश्चिन्
मम कश्चि(ज) ना वा द (1.7) न्यो वा अपहर्ता स्यात् म नगकपाती स्यात् ॥ अथ भाषा फलो ॥ (1.8) एह
ते श्रीरत्नाण्ड गउलीक नामग्राम सीमा प्रमाण जिओरी (1.9) भउली तथा बहेरी मउली । हस्तोदक
नमण वामाकट करी (1.10) वीता । एहा दह्ने रे पुत्रपोत्रे खाणा वाहणा । जिओ ए । गउलीक वा-
(1.11) हुण तट करणा वमणा । अउ थ्यार जाड के करी के कदम खाड दे (1.12) पे ॥ होर । मगणी
मद ही एक जेण । अन पि १ एक बाह्नीआ बसी ? (1.13-15) प्रति जने पिडे हुड दीय करणा ॥
द फलो ॥ ००१ (1.16) लिखितमिद श्रीमद्गो(दगो) इदेशीय स्रोत- (1.17) मसुत (त) श्रीरमापति-
पति ॥

TRANSLATION

Text. The illustrious Balabhadra.

(L. 1) Om. In the glorious (*Sūtra*) year 75, on the 27th day of Asoja, during the glorious reign of the illustrious P. M. Balabhadradeva.

(L. 3) Here (*the king*) has, out of devotion to Lord Krishna, granted the village named Raulika to a Brāhman called Sado, son of Kukyala Jio. (*This*) is to be enjoyed as long as the moon, the sun and the ocean endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) may descend into hell!

(L. 7) Now the explanation in *bhāṣā*. The illustrious king has given the village named Raulika with its fixed boundaries as a *haslodaku* copper-plate grant (*formerly*) shared by Jio and his elder (*brother*). This is to be enjoyed by his son and grandsons. Jio alone is to till, cultivate and dwell at Raulika.

(L. 11)

(L. 12) Moreover (*the donor*) must pay as tax two *pidas* of grain every year one 1 *pida* of grain from the first crop (*and*) one 1 *pida* of grain from the second crop.

(L. 13) (Here follows one customary verse.)

(L. 16) This has been written by the illustrious Ramāpatīkarmaṇ, son of Surottama of the prosperous Ganda country.

No. 41. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA;

V. S 1664

This plate² belongs to the temple of Lakṣmī-Nārāyaṇa at Chamba proper and is now preserved in the Dhuri Singh Museum there, its catalogue number being B, 23. It measures 8½" high by 12" wide. It had a handle on its left, which has

¹ See below, p. 177

² No. 34 of APRAS, NO. 1903-04, p. 5

almost entirely broken off. Some letters of the inscription ran also on the handle. They, too, have been lost. Small bits have chipped off from the corners of the plate, except the top right corner. The chipping off at the lower corners has resulted in the loss of two or three syllables. In its top left corner the plate has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 19 lines, of which lines 14-15 appear in the left margin, line 16 occurs on the handle and lines 17-19 run inversely in the top margin. It cannot be ascertained whether the handle originally contained more lines. Even the extant line of writing on the handle, consisting only of a few letters, has only the signs of the *mātrās* preserved, the lower portions of the syllables having been destroyed.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 93, the Vikrama Samvat 1664, in the month of Bhādrapada, on the 7th day of the bright fortnight. The date may be equivalent to Wednesday, 19th August, A. D. 1607.

The inscription records the king's grant of some land at a village called Pura, Purā or Pūrī in the Śāho *mandala* to a Brāhman named Baradāni Gopi of the Kaśyapa *gotra*.

The Śāho *mandala* refers to the Śāho *parganā*, but no village of the name of Pura, Purā, or Pūrī is to be found there. The villages mentioned along the boundaries namely Parautā or Paharautā and Haitā, are the same as Parotha and Hemtha respectively. Both of them are in the Śāho *parganā*. The river referred to in the record is the same as the Sāl.

Towards the end several persons are named as witnesses to the demarcation of the boundaries of the donated area.

It is not known how the grant later on came into the possession of the temple of Lakshmi Nārāyaṇa.

TEXT

Seal श्रीवल सङ्गम आग्या

ॐ श्री ॥ शास्त्रमवत्सर ८३ श्रीमद्भूपतिविरुमादित्य १६६४ भाद्र (II 2-6) पदमासे शुक्लपक्ष
सप्तम्या । श्रीचपकपुरवासीय etc (17) श्रीवलसङ्गमसद्विजयसन्ना- (सा) न्ना (1.8) ज्ये ।
शाहोमण्डलमध्यत पुरनाम ग्राम (म) । श्रीकृष्णप्रीतये । काश्यपगो (19) नाय वरदागोपीनाम्ने
त्र (त्रा) ह्यणाय सप्रदत्त (न) ॥ तदनेन समतानेन (1.10) मु (उ) पशु (भो) जनीय ॥ तत्र ॥ पुरे दा विडरा ।
मत् वीज पि ५ पज गोपी दित्ती । (1.11) सीमा ॥ उपर श्रीनारायणे दे पाहरि दे । परौते कने सी । होर हँदे दे
बाल तथा (1.12) पहरोते रे नाला अदर ओ नेड दी दिमा नेड अदर जे भूज जहे से गोपी द्या- (1.13) गी ।
एह श्रीदिवाणे दा धर्म एह गाए पूरि दा सीमाप्रमाण गोपी [को ?] (1.14) ए पालणा ॥ राजपुत्र परगामे
चडिदासे (1.15) किदारिखारि । नाह सिधुणु मलुके । (1.16) १ । (1.17) रैववाल रणु तथा विर्वला
बुधो । तथा । चपु वीजे दा प्रमाण छेक छ भ । (1.18) पाइ दीत ॥ ए पालणा ॥ पालनात्परमो धर्म पालना-
त्परमो (म) यग । (1.19) प (वा) लनात्परम न्वर्गो गरीयस्तेन पाल येत् (नम) ॥ लिखितमिद रमापतिना ।

Seal: The command of the illustrious Balabhadravarmān.

(L. 1) On the glorious Śāstra year 83, (corresponding to the year) 1664 of the illustrious king Vikramāditya, in the month of Bhādrapada, on the 7th (7th) of the bright fortnight, during the victorious reign of the illustrious P. M. Balabhadravarmān deva, in residence at the splendid city of Champaka;

(L. 2) the village named Purā in the Śāho mandala has been granted to a Brahmin named Damañi Gopi of the Kāśyapa gotra (by the king) out of devotion to Lord Viṣṇu. That is to be enjoyed by him as well as by his progeny.

(L. 3) There are the details of Purā: (the land) given to Gopi (measured) 1000 paces of seed corn. The boundaries: the upper limit (runs) alongside the stream of the watchmen of the holy Nārāyaṇa (the donated land lying) between the stream of Hantā and the stream of Paharautā, the river (Sā) (flowing) to the south in the front. The land that lies upwards from the river is to be enjoyed by Gopi. This pious gift of the illustrious king, this village of Pūrī with its boundary well defined should be preserved for Gopi.

(L. 4) The prince Paraśarāma, Chamāḍāsa, Kūḍāri, Bhikhāri, the barber Śaṭama, Śaṭmaka, ..., the king's personal servant Rānu, Bīrbalā, Budho, and Chāpā have fixed the amount of seed-corn and defined the boundary-lines. This should be maintained.

(L. 16) (Here follows one customary verse)

(L. 19) This has been written by Ramāpati.

No 42 CHAMBA PLATE OF BALABHADRA: ŚĀSTRA 84

This plate¹ was found in the possession of the present Rājaguru, Pandit Thākur Nās, at Chamha proper. It measures 11" high by 11½" wide. It had a handle on its left, but that is now broken off. In its top left corner there is the usual seal with a Nāgarī legend containing the king's name. There are altogether 17 lines of writing on it, of which line 16 occurs in the left margin and line 17 runs in the top margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śāstra year 84, on the 20th day of Phālguna. The corresponding Vikrama Samvat must be 1665, and the date may thus be equated with Friday, 17th March, A D 1608.

The inscription records that the prince Anuruddha donated, with the consent of king Balabhadra, a village called Śūngit to three Brāhmins, Dāmodara, Bīśudā and Lakṣṇī, while he was at Prayāga. The occasion of the gift is stated to be the śrāddha of the Kolvāla queen. From these details it follows that the prince Anuruddha was at that time on pilgrimage and visited the holy place of Prayāga (Allahabad) where he performed the śrāddha ceremony. It is known from other sources that the prince Anuruddha was Balabhadra's son. The Kolvāla queen² evidently refers to one of Balabhadra's consorts, the mother of Anuruddha.

¹ No 35 of APP 48, NO, 1903-04, p. 8.

² Since she hailed from Kulu, she is styled Kolvāla i.e., '(princess) of Kulu'.

The donated village *Śingī* is identical with *Śingī* in the Udaipur *pargana*, 8 miles from *Chamba* on the road to *Dalhousie* via *Kolhadi*. The other villages mentioned in the inscription are all in the same *pargana* of Udaipur. Thus *Mihla*, *Gunoda* and *Binotā* are the same as *Mihla*, *Ganodi* and *Bhanhota* respectively. *Kharoli* is said to be a hamlet in the Udaipur *pargana* though the list of villages does not include it. Some of the names of the witnesses mentioned towards the end are each preceded by a term denoting the village to which the particular individual belonged. Thus *Chinadi* and *Chaghvāla* evidently mean 'resident of *Chaneda*' and 'resident of *Chamjhum*' respectively. These two villages are in the Udaipur *pargana*. *Kudhyala* is also a similar term, though it is not clear to which village it refers.

The charter was written by one *Puramdara*.

TEXT

Seal श्री बल भद्रवर्म जाग्या

ॐ स्वस्ति ॥ ॥ श्रीकृष्णाय नमः ॥ ॥ सवत् ८४ फा (1 2) लृगुणप्रविष्ट २० श्रीमन्वपकपुरवासीय ॥
पर (1 3) सभट्टारक श्रीमहाराजाधिर(रा)ज श्रीपरमपुरुषो (1 4) त्त[म?] सकलमंगलालय
सकलपुणरमणीय ॥ श्रीम (1 5) दत्तलभद्रवर्मदव जाज्ञया ॥ अय श्रीमहाराजपुत्रे (1 6) अनिरुधे [प्र]याग
अदर गिगिनाम ग्राम बहु दमा (1 7) द्रविण्डलवि जोग हस्तोदक दित । तिघरि सी (1 8) मा प्रम-
(मा)ण लिखित ॥ पूर्वदिमा । डडरड नाल् अद (1 9) र ॥ दक्षिण दिमा ॥ दुवत विडमोह बडि बोडिअ- (1 10)
दर ॥ पश्चिम दिमा ॥ बडि वीड अदर मिह्ल घेरा (1 11) उत्तर दिमा ॥ गलेणे गनु अदर । खरोली गुनोडे
(1 12) रि दिमा ॥ एह मम शिगिरी सिख्य मये र प्रमाण (1 13) होर । कुनु २ विणोते मज । राणि कोन्वाल्
रे सराध रा (1 14) हस्तोदक दित । एह जागण श्री दिवणे बहु दमोद (1 15) रे रे पुत्र पोत्रे जोग पालण ॥
चिनडि वक । खलवाल स (1 16) गता । कुह्यार शिवो कुगु । कुध्याल लवमिए समत मीमा वधि (1 17)
लिखित पुरदर

TRANSLATION

Seal The command of the illustrious Balabhadra-varman

(L 1) Om Hail! Obeisance to Lord Krishna! In the (Śāstra) year 84 on the 20th day of Phalguna, by the order of the illustrious P M Balabhadra-varmadēva, in residence at the splendid city of Champaka,

(L 5) the illustrious prince Anuruddha, while at Prayaga, donated the village called Śingī as a *hastodaka* (grant) to the Badus Damodara, Bisuda and Lakhi. The extent and boundaries thereof are recorded: on the east (the donated area lies) within the Damureḍa stream, on the south within the junction of the two paths, the footpath running on the ridge and the large boulder, on the west within the high ridge in the direction of Mihla, on the north within the Galenu pass towards Kharoli and Gunoda. All this is the extent of the boundaries of Śingī. Further, two 2 *lunas* (of land have been given) at Binotā.

(L 13) (This) *hastodaka* (grant) has been given on the occasion of the *srāddha* of the Kolvala queen.

(L 14) The illustrious king should protect this grant for the Baḍu Damodara's sons and grandsons.

(L 15) The boundaries have been fixed in the presence of the Chinadi Ghaka the Chaghvāla Śagata, the potters Śibo (and) Kugu, and the Kudhyala Lakhami.

(L 17) (This) has been written by Pūramdara.

This plate is also said to have been in the possession of the present Rājaguru, Pundit Thākur Dās, at Chamba proper, though the land, the gift of which is recorded therein, now belongs to the temple of Lakshmi-Nārāyaṇa. The plate measures 8½" high by 11" wide excluding the handle on its left. In the top left corner there is the usual seal with a Nāgarī legend containing the king's name. The writing on the plate covers 20 lines, of which lines 17-18 appear in the right margin, while lines 19-20 run inversely in the top margin. A small piece has chipped off from the bottom right corner, and as a result thereof some *akṣaras* at the ends of lines 14-16 have been lost.

The language is almost throughout Sanskrit. Line 10 containing a few details in the *līlāsā*. The charter is dated in the Śāstrīa year 86, the Vikrama Samvat 1667 in the month of Kārttika on the 11th day of the dark fortnight, which may be taken to correspond to Tuesday, 2nd October, A. D. 1610. The inscription records the king's grant of some land to a Brāhman called Narottamaśarma, son of Rāmadeva, of the Gaṇṭhīa *gotra*. The land lay between Obadi and Gādun, the former of which is identical with the village Obari in the Sāch *parganā*, while the latter is supposed to be the name of a field.

The charter was written by Ramāpati.

TEXT

Seal. श्रीवल भद्रवर्म आया

ॐ श्री गणेशाय नमः ॥ श्रीशास्त्रसचिवसरे ८६ श्रीमन् (ब्रू) पतिविक्रमादित्यस्य १६- (॥ २-६) ६७ कालि-
(त्ति) कमास कृष्णपक्षे तिथौ एकादश्यां । श्रीचक्रपुरवासीय etc. (१.७) श्रीवलभद्रवर्मदेवपादा मद्र (द्रा) ज्ये
श्रीकृष्णप्रीतये । गौतमीयसमूहा- (१.८) य । रामदे उपुत्राय । विमुक्तनिर्मलाय विमध्योपाश (स) काय पद्ममैर-
(१.९) नाय । स्वकरकमलचित्रित विचित्रप्रसादभूमिपत्र समर्पयन्ति । ओव- (१.१०) डी गाडुड मध्य
भूमि विज प्रमाण पिडे ८ अखरे पिडे अठ तरोत्तमज- (१.११) मणे ब्राह्मणाय सप्रदत्त । तदनेन ससता-
नेनाचम्रमृगमण्डलध्रुव- (१.१२) मण्डलनह्मण्डल्यनिर्पयतमुपमु (मो) जनीय । योत्रापहर्ता स दह्यो बध्यो (॥ १३-१९)
नरकपाती स्यात् ॥ तत्र स्फुटिलोका ॥ साधारणेय etc.^१ (१.२०) ... लिखितमिद श्रीग्या[प]तिनामगा ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarmān.

(L. 1) Om Obeisance to the illustrious Gaṇeśa. In the glorious Śāstrīa year 86, (corresponding to the year) 1667 of the illustrious Vikramāditya, in the month of Kārttika, on the 11th day of the dark fortnight, the revered illustrious P. M

¹ No. 17 of APPAS, 20, 1900 p. 8 The name of the locality is given there as *Obari*, whereby *Obadi* of the recent is meant

² See below p. 178

A--CHAMBA PLATE OF BALABHADRA V S 1667

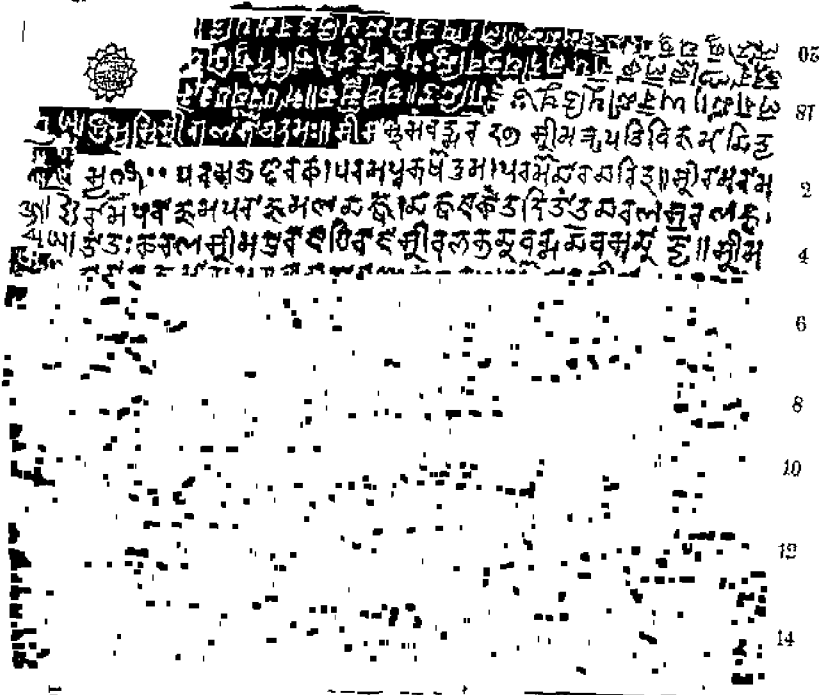
18



SCALE THREE FEET

B--MANGAROL PLATE OF BALABHADRA V S 1670

19



SCALE ONE HA F

SURVEY OF INDIA CALCUTTA

B CH CHAHARA

Balabhadravaramadeva, in residence at the splendid city of Champaka, during his righteous reign, out of devotion to Lord Krishna confers (*this*) distinct title deed adorned by his own lotus like hand, conveying a land grant, on a Brahman called, Narottamasarman, son of Ramadeu, born of the Gantama *gotra* who is of pure descent,¹ who (*regularly*) performs the *tri-sandhya* rites," (*and*) who is intent upon the sixfold duty,² the granted land (*lying*) between Obadi and Gadui measuring 8 *pidas* in words eight *pidas*. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell.

(L 13) There are the verses from the *Smritis* (here follow four customary verses)

(L 20) This has been written by the illustrious Ramapatisarman

NO 14 MANGAROL PLATE OF BALABHADRA, V S 1670

(Plate XXI. B)

This plate⁴ was received from one Samju Gopalu of the village Mangarol in the Saho *pargana*, and is now kept in the Bhuri Singh Museum at Chamba proper, its catalogue number being B, 24. It had a handle on its left, but that is now broken off. It measures 10" high by 12½" wide. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription comprises 20 lines, of which lines 16-17 occur in the left margin, while lines 18-20 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The inscription is dated in the Śastra year 89. The corresponding Vikrama Samvat is stated to be 1600, but that is most probably a mistake on the part of the engraver. The intended reading must be 1670. The *tithi* and the occasion of the grant are mentioned further on in the record as being the Ganga Dasahara, i.e., the 10th day of the bright fortnight of the month of Jyaishta. This might be equivalent to Wednesday, 19th May, A. D. 1613. This was a day previous to the fast day of *Nirjala ekadasi*.

The inscription refers itself to the reign of Balabhadra but records a land grant made by his son, the prince Janardanadeva, to one Samju Dadu of the Kasjap *gotra*, at Hamdvāra (Hardwar) on the aforementioned date. The donated land lay in the village of Mangulaura, which is the same as Mangarol, the provenance of the plate. The donation included also a field called Haljala which is now known as Halala, but that is at present not cultivated, having turned into a jungle. Towards the end, a reference is made by way of confirmation, to the effect that the same donee had been given a piece of land at the *Padkhara* that is the plateau of Saho on the occasion of the inauguration ceremony of a house probably the prince's own mansion.

¹ See above p. 67 n. 4

² See above p. 67 n. 5

³ See above p. 67 n. 6

⁴ No. 87 of *APRILS NO 1904*, p. 16

TEXT

Seal श्रीवल भद्रवद आर्या

ॐ नमो श्री गणेशाय नमः । श्रीनारदविरचिते श्रीमद्भद्रवदवसत्राज्ये ॥ श्रीमद् (१५) हाराजकुमार ।
 (१४) श्रीवलभद्रवदवसत्राज्य ॥ श्रीमद् (१५) हाराजकुमार ।
 (१६) विचारजयभ [ग] वदभक्तिपूता (ता)
 (१७) हाराजपुत्र सर्वोपमायोग्य
 (१८) श्रीगंगा श्रीकृष्णप्री (१८) तय । श्रीज्यष्ठमास । शकलपक्ष । दशहरा
 (१९) पञ्चमभूताय । निकुलनिमग्नय । पञ्चमभूताय । दुडुशमण ब्राह्मणा
 (२०) चन्द्रमयतारकद्वाराण्डपया (य) तमु (११) पशु (मो) जनीय ।
 (१२) श्रीमिण श्रीजनादन गगड मञ्ज दशहर जोग
 (१३) दशहरा दीन निदर व्यूडरा लिग्या । राम मगलौ म (म) झ । घडौ (१४) तर
 (१५) मील मध खाड सीमा प्रमाण
 (१६) नदा अणोनत घचोल कुत नाही पाणा । हस्तोदक (१७)
 (१८) पवरा म (म) झ मणि (१८ १९) न्यदा । घर दी प्रतिष्ठड जोग दिता ॥
 (२०) लिखितमिद पडितरम (मा) पनि [* ना] ॥

TRANSLATION

The command of the illustrious Balabhadradeva
 On His Glorance to the holy Ganesa! In the glorious Sastra
 (corresponding to a) 1670 of the illustrious king Vikramaditya during
 the righteous reign of the illustrious P M Balabhadravarmadeva,

(I 4) the illustrious prince Janardanadeva who is endowed with all virtues is exceedingly generous (as his heart purified through his devotion to the Lord as a result of his contemplation upon the doctrines of the holy Bhagavatas, has his mind exultant in the nectar of the lotuses (in the form) of Lord Krishna's feet is a son of the illustrious king (Balabhadravarmam), and is worthy of all honour being in good health has out of devotion to the holy Ganga as well as to Lord Krishna made a gift to the Brahman Dudusarman born of the Kasyapa gotra of pure descent,¹ intent upon the sixfold duty,² at Handvara in the month of Jyashtha, on the 10th day of the bright fortnight on the occasion of the Dasahara He as well as his progeny may enjoy that so long as the moon, the sun the stars and the universe endure Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell!

(I 11) The boundaries hereof The illustrious Mia Janardana gave a *lastodaka* grant to the Samju Dudu (while bathing) in the Ganges on the occasion of the Dasahara The details thereof are recorded two 2 *bhangas* of the Ghadauta land with its fixed boundaries within the village of Mangalaura along with the Halyala field to the very extent and limits to which it was formerly enjoyed on the *ghada* system the same extent and boundaries may be preserved Moreover Dudu may

1 The portion within the bracket has been supplied from the same expression occurring elsewhere

2 See below p 18

3 See above p 67 n 4

4 See above p 67 n 6

bring the watercourse to Mamgalaura whichever way he chooses nobody should obstruct to that The watercourse is also given as *hastodaka* One *luna* of land on the plateau, adjoining the State demesne was given (*to the same donee*) on the occasion of the inauguration ceremony of the (*prince's*) house

(L 18) Now the stanza (here follows one customary verse)

(L 20) This has been written by *Pandit* Ramapati

No 45 MADANPUR PLATE OF BALABHADRA, V S 1671

It is not known as to who owned this plate or from which place it was obtained Nor are its present whereabouts known It is further to be regretted that no impression or photograph of this plate is available Fortunately however a transcript of its inscription and some particulars about it are to be found in the manuscript material left by Dr Vogel Its measurements are given there as 9" high by 14½" wide It is said also to have had a small handle to its left and a seal in its upper left corner which as usual had a Nagari legend containing the king's name It is not stated there as to how many lines the inscription consisted of In his transcript however, Dr Vogel has shown 20 lines of writing but considering the unusual length of the matter given in the last line there and comparing it with the average matter in every other line it may be concluded that the inscription consisted of 22 lines Further in his transcript Dr Vogel has shown against line 16 that from that line onwards the inscription runs in the left margin Bearing this in mind when we see that line 19 contains only a few letters we may infer that lines 16-18 appeared in the left margin line 19 ran on the handle and line 20 (or lines 20-22) in the top margin as in the case with so many other similar plates

The text given below is a copy¹ of Dr Vogel's transcript I have not been able to check it, since neither the original nor any estampage of it was available to me

The language of the record for the most part is Sanskrit some portion being in Chambyah It is dated in the Śastra year 90 the Vikrama Samvat 1671 in the month of Vaisakha on the 11th day of the bright fortnight which may correspond to Sunday, 10th April, A D 1614 It refers to the reign of Balabhadra and records his gift of some land to a Brahman named Baḍu Dhahluśarmaṇ son of Sadoka or Sado, of the Kasyapa *gotra* a resident of Madanapura though the *blasha* portion of the text makes Sado himself the donee The occasion of the gift was the *udyaṇa* of the *ekadāśī vrata* apparently observed by the donor

Madanapura, the native place of the donee is to be identified with Madanpur 3 miles north east of Nurpur From this it may be supposed that the present plate was in the possession of some Brahman in that village

The writer of the charter was Ramapati Towards the end of the record there is an unfamiliar imprecatory verse which may be taken as the writer's own coinage The remarkable part of it is that it swears the Hindu and Turushka (Mohamadan) kings saying that if they violate the grant they would incur the sin of eating the flesh of cow and of pig respectively It need not be pointed out that to a Hindu a cow is too sacred to be killed and to a Mohammadan pork is forbidden

¹ In one of two cases where the reading appeared to be a new one for obvious reasons I have not followed Dr Vogel's transcript

[illegible]

53a1 The command of the illustrious Balabhadravarman

(L 6) here, on the occasion of the termination of the fast on the *ekādśī* day, (the *ling*) confers, out of devotion to Lord Kṛṣṇa, (this) distinct charter, adorned by his own lotus like hand, conveying a land grant, on the Brāhman Badu Dhahlūsarman, son of Sadoka, born of the Kasyapa gotra, resident at Madanapura, of pure descent,⁷ who (regularly) performs *tri-sandhyā* ⁸ rites (and) is intent upon the sixfold duty ⁹ And therein two *lāhadis* of land are granted. He as well as his progeny may enjoy that so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell ¹

(L. 11) There the extent (of the donated area) is two 2 *lāhadis*. The illustrious King gave this to Sado on the occasion of the *udyāpana* of the *ekādasi vrata*. One 1 *lāhadī* of that belonged to Chakadradi Bhikhana and one 1 *lāhadī* to Khiladi. The extent of the boundaries is the same as was formerly enjoyed—the same has been given to the Badu. It may be enjoyed in future by Badu Sado's sons and grandsons

* Perhaps the intended reading is *येचैतद*

* The literal sense of रहित is left, here quitted or separated, but it is used in the sense of 'given away'.

* The correct form should be गीयता or गीयते

¹ This may be corrected into किमपि

* See below, p 177

* See above p 67, N 4

■ See above, p. 67, N 5

* See above, p. 67 N.G.

Nagati legend containing the king's name. The inscription consists of 11 lines, of which the last two lines appear in the left margin.

The language is Chumbiyah throughout except in the opening sentence where it is Sanskrit. The record is dated on the 13th day of Vaisakha in the year 94 which must be taken over to the Sastri reckoning. The corresponding Vikrama Samvat must be 1675. The date may thus be equated with Sunday, 10th May, A. D. 1918.

The inscription records the king's gift of the village of *Lamjēā* in *Hubārā* to, originally to P. 541 of *Nurapma*. *Hubārā* is the same as *Hobār parganā* in the *Blatturamāt*. The list of villages, however, does not show any village of the name of *Lamjēā* in that *pargana*, though there is one called *Mamherā*. *Nurapma* is obviously the same as *Nūpm*.

The donee is required to remain loyal to the Chamba State and fulfil his duty for a while. This is put as a sort of stipulation with regard to the donation. The donee or some of his descendants might have disregarded that and it might have been as a consequence thereof that the grant was later confiscated.

The charter is said to have been written by one Bihārī in the presence of *Pādāt* Rām upād.

TENA

Seal श्रीवल्लभसुखसंग आर्या

२० ॥ नीतिवन्त १८ वेगारा प्र १३ श्रीपद्मसट्टानक श्रीमहाराजाधिगज श्रीवल्लभ- (1 2) द्रवमंदेवत
नयित ॥ जप जे हुवारे मझ ग्राम इक लजेरा लह- (1 3) डि ७ सप्त प्रमाण ॥ श्रीनरपुरे वे प्रोहते व्यासे
जोग दीना उह ॥ (1 4) गृह श्रीदिवाणे व्यास जोग पालण ॥ व्य (या)से मि श्रीदिवाणे दे भले (1 5) मझ
रहणा ॥ श्रीनवे वे मुन छाडी दुडु नाहि कर ॥ पि ॥ लजे- (1 6) रामाम व्य (व्या)से तथा व्यासे दे पुजे पोत्रे साय
करण ॥ श्रीदिवाणे (1 7) चबे वा भारा मभ व्यासे जोग पाय जहे ॥ [या]म मि अपण अ- (1 8)
गीकार घर ताड निरवाहि छोडण ॥ श्रीदिवाणे मि अप (1 9) ण वोल् पालण ॥ लजेरे उपर होरह्वे कुने हेल
हवन (1 10) किनि नाहि करणि ॥ पजे रा (र)मापनि (1 11) समेत लिखित विहारि ॥

TRANSITION

Seol The compound of the illustrious Balabhadra-varman

(L 1) On In the glorious (Śāśana) year 94, on the 13th day of Vaiśākha, the illustrious P M Balabhadrayamadeva declared "Herewith the village Lungeiā, that is in the Huhra (*parṇavā*) and is seven 7 *lahadīs* in extent, has been conferred on Byasa, the *parakṛta* of Nū upura. The illustrious king should protect this for Byasa, while Byasa, on his part, must remain loyal to the illustrious king and should never betray Chamba. The sons and grandsons of Byasa are to enjoy the village of Lungeiā.

(L 6) The illustrious king has devolved the entire responsibility of *(the*
affairs of) Chamba upon Bhasi. And Bhasi must carry out his undertaking to the

[illegible]

very end The illustrious king must also keep his word Nobody else should cause any trouble over Lamjera.

(L II) (*This*) has been written by Bihari in the presence of *Pandit* Ramapati

No 48 BAMANA PLATE OF BALABHADRA, V S 1675

This plate was in the possession of a Brahman called Baruan at the village of Bamana in the Mehla *pargana*. It measures 7 $\frac{1}{2}$ high by 10 $\frac{1}{2}$ wide, and has a short pierced handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 15 lines of which lines 12-13 appear in the left margin and lines 14-15 run inversely in the top margin.

The language is partly Sanskrit and partly Chambhali. The charter is dated in the Śāstra year 94 the Vikrama Samvat 1675 on the 8th day of the bright fortnight of the month of Āsvina which may be held to correspond to Thursday 17th September, A. D. 1618. It records the king's gift of the village Bamana in the Malulo *mandala* to a Brahman named Dhrubunu. The Malulo *mandala* refers to the Mehla *pargana* while Bamana is the same as Bamana the provenance of the plate.

The charter was written by Lakshmikanta who as will be seen below, was Ramapati's son.

TEXT

Seal श्रीवत् भद्रवर्म आग्या

ॐ श्रीवत् १४ तथा विक्रमादित्यस्य १६७५ आश्विन शुद्धि ८ रामराम etc (1 4) श्रीवल्लभभद्रवर्मदेव ।
अत्र महिम्नमलम्ब्यत ध्रुवपुताम ब्राह्मणाय । वमण (1 5) नाम ग्राम मोमाद्रमाण सज्जन । तद्वत्त
मसन्ताननाचद्रसूर्या(य)महल्लपर्या(वै)तमु (1 6) पम्(भो) ननीय । योनापहर्ता स दृष्टो व(व)ध्यो नर्क(रक)
पत्नी स्यात् । अथ सीमा ॥ वमण नाम ग्राम ॥ (1 7) श्रीदिवाण गायण हस्तोदक दिना तिथा द विउग लिग्या ॥
पूर्व दिशा नाथ र गाघण उपर (1 8) मिड वमणा मन दक्षि[ण] दिशा मुढगर री प्रडि ८ वमण मन पदिचम
दिगा माशु २ (1 9) दुड बाढे रा तथा हालि र माशु आग मिड वमण मज्ज । प्रैडि पिचा वमण मज्ज ।
एह सी- (1 10) माप्रमाण श्रीदिवाणे एह भूमि गायण ध्रुवपुताम दिना व ध्रुवपु रा जण पुन पोना (1 11 14)
होए तिह्वा जोग श्रीदिवाणे रा धम अगे पालणा ॥ पालनात्परमो वम etc¹ (1 15) लिखितमिद । पदित ।
रुध्मीकान्त ॥ ॥ गुभमस्तु ॥ ॥

TRANSLATION

Seal The command of the illustrious Balabhadravarmān

(L I) Om In the glorious (*Sāstra*) year 94 as well as (*in the year*) 1675 of Vikramāditya on the 8th day of the bright fortnight of Āsvina the illustrious P M Balabhadravarmadeva, has granted here the village named Bamana with its fixed boundaries in the Malulo *mandala* to a Brahman called Dhrubunu. He as well as his progeny may enjoy it so long as the moon and the sun (*endure*). Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell.

(L 6) Now the boundaries The illustrious king has donated the village named Banarsa as a *hastodola* grant, the details thereof are recorded on the east the lower limit of Natha's Śaana falls within Bamana on the south (the land) near the deity of Mudhyai is included in Bamana on the west the boundary marks of the *śāstas* (of land) belonging to the carpenter and of the (one) (of land) belonging to the ploughman are within Bamana, (the land) behind the deity of King within Bamana This is the extent of the boundaries The illustrious king has given this land grant to Dhruvamu This pious gift of the illustrious king should in future be preserved for Dhruvamu's sons and grandsons

(L 13) (Here follow two customary verses)

(L 15) This has been written by *Paṇḍit* Lakshmikanta May there be prosperity!

No 43 HADSAR PLATE OF BALABHADRA. V S 1675

(Plate XXII, A)

This plate was owned by one Thakaru It measures 8 high by 13 wide including the handle on its left In its top left corner it has the usual seal with a Nagari legend containing the king's name The inscription consists of 20 lines of which lines 14-16 run in the left margin, line 17 on the handle and lines 18-20 inversely in the top margin

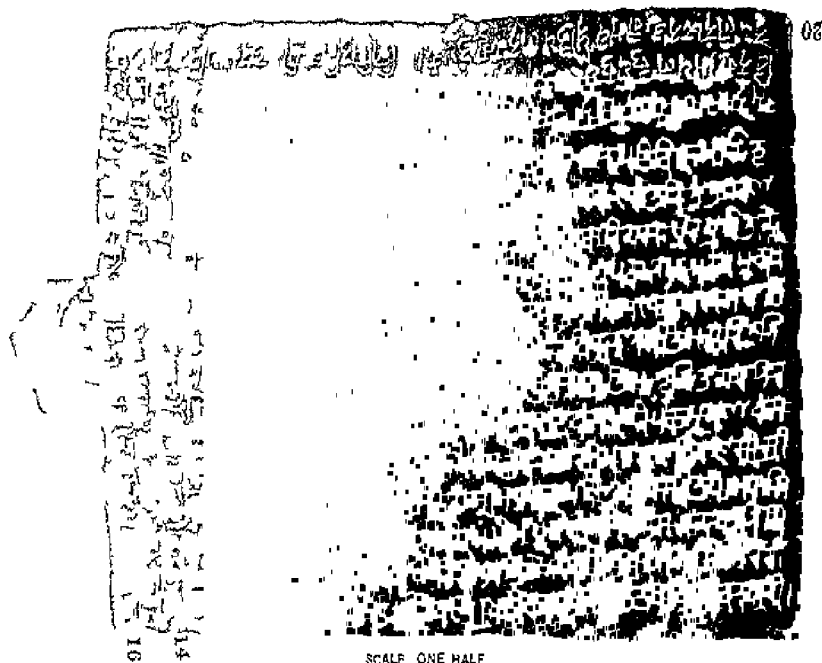
The language is partly Sanskrit and partly Chambyali The charter is dated in the Śastar year 94, the Vikrama Samvat 1675 on the 14th day of the dark fortnight of the month of Margasirsha which may be taken to correspond to Friday 6th November, A D 1618

The inscription records that the king donated the village of Dattahilasara for the purpose of establishing a *sadavarta* or more correctly *sadavata* in the name of the God Maṃmahesa The grant was given to four individuals, apparently brothers, by name Anamta, Bihari Banabyai and Dasa, who were not Brahmins but Khatrias, belonging to the Kakkada sub caste This sub caste is nowadays known as Kakkad. These persons were not grantees in the usual sense, but were in reality trustees of the endowment and were charged with the duty of running the charitable institution founded by the king which was to be maintained with the income and produce from the donated village

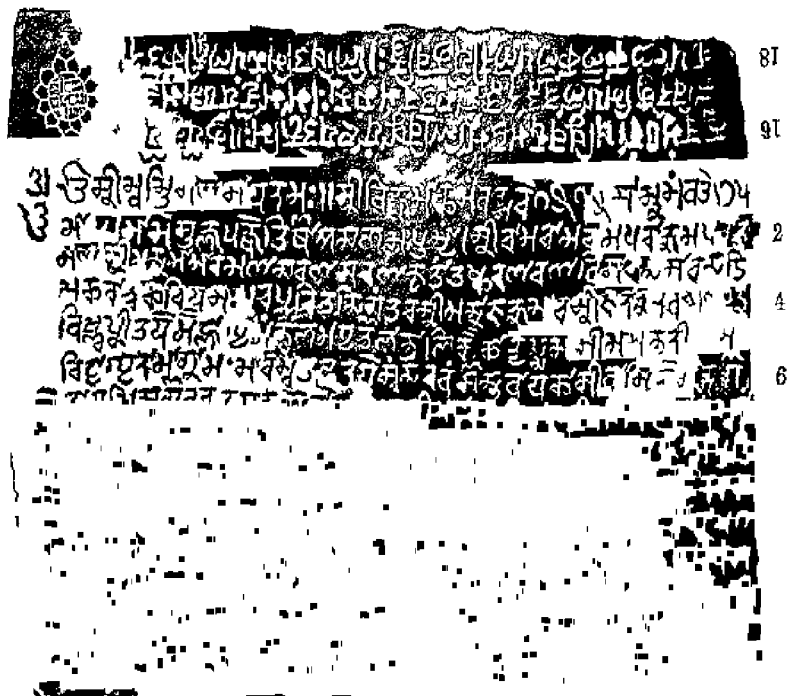
The donated village is to be identified with Hadsar in the Bharmour *pargana* of the Bharmour *tehsilat* The *sadavata* or alms giving institution established there was evidently for the benefit of the travellers usually mendicants on pilgrimage to the holy place of Maṃmahesa, which is two stages farther from Hadsar, this last place being itself about 10 miles from Bharmour on the way from Bharmour to Maṃmahesh or Maṃmahesa

The charter was composed by Ramapati

A.—HADSAR PLATE OF BALABHADRA V S 1676



B.—JVALAMUKHI PLATE OF BALABHADRA V S 1676



TEXT

Seal श्रीवल भद्रवर्म अतया

ॐ श्रीगणेशाय नमः ॥ श्री ॥ आभ्यसवत्सरे १४ श्रीमहात्मपुनिर्विन्मदित्य (॥ २-९) या १६७५ श्री-
 रामराम etc (॥ १०) श्रीवलभद्रवर्मदेव [*] कुणली । जत । श्रीमहात्ममणिमहेग्रीतये । मार्गशि- (॥ ११)
 खदि वतुर्दश्या । दत्तहिलसर नाम ग्राम सीमा प्रमाण मन्तिमहेग शवावर्त निवि (॥ १२) त सप्रवन् अय सीमा ॥
 पथ्याणी रे गोहर हेठे । दन्त हिलमरे मझ । होर मोरेरी (॥ १३) खड नाइ श्रीदिवाणे । खनी ककाट । अतत
 तथा विहारी वनव्यारी (॥ १४) दासे जोग । एह गगण तामापटा करी दिता । एह श्रीदिवाणे दा (॥ १५)
 वरम । मनमहेग्रीरा शवावर्त इह्ले चलाया करणा । होर इह्लेरे व- (॥ १६) अदा जगे पुत्र पात्रा जो कोइ हाये
 तिह्ला जोग श्रीदिवाणे प्रतिपाल के- (॥ १७) या करणी ॥ (॥ १८-१९) स्मृते ॥ साधारण etc' (॥ २०)
 लिखितमिद श्रीमहात्मपुनिर्वमणा [॥*]

TRANSLATION

Seal. The command of the illustrious Balabhadra-varman.

(L. 1) Om Obeisance to the holy Ganesa ¹ In the glorious Śāstra year 94, (corresponding to the year) 1675 of the illustrious great king Vikramaditya, the illustrious P M Balabhadra-varmadeva, the light of the city of Champaka, being in good health, has, on the 14th day of the dark fortnight of Mārgaśīrsha, out of devotion to the holy Maharudra Maṃmaheśa, given with the village named Dattahilasara with its fixed boundaries for the purpose of (establishing) a *śaḍāvarta* (in honour) of Maṃmaheśa.

(L. 12) Now the boundaries (the land) below the footpath of Pamthyam is included in Dattahilasara and (on the other side the donated area extends) as far as the stream of Mora

(L. 13) The illustrious king has given this grant on a copper plate to the Khatri Kakādas, Anantī, Bihārī, Banabyārī and Dasa They should carry on this charitable institution of the illustrious king, (namely) the *śaḍāvarta* of Maṃmaheśa And in future the illustrious king must protect this for their sons and grandsons.

(L. 18) From the *Smṛiti* (here follow two customary verses).

(L. 20) This has been written by the illustrious Ramāpatisarman.

No 50. JVALAMUKHI PLATE OF BALABHADRA: V S. 1676

(Plate XXII, B)

This plate² was discovered in the possession of one Misra Brij Lai of Jvala-
 mukhi in the Kangra district It measures 7½" high by 10¼" wide excluding the
 handle on its left In its top left corner there is the usual seal with a Nāgarī legend
 containing the king's name The inscription consists of 18 lines in all, of which
 line 15 occurs in the left margin, while lines 16-18 run inversely in the top margin.

¹ See below, p. 178

No. 21 of APR 18, V.C. 1904 No. p. 8 The number of text lines is given there as nineteen which should be eight

The language is partly Sanskrit and partly Chambyali. The charter is dated in A. S. 1000, year 35, the Vilvama Saimat 1676, on the 7th day of the bright fortnight of the month of Magha which may be taken to correspond to Monday, 31st January, A. D. 1676. The object of the charter is to record two land grants by the prince Rajaraja, with the approval of king Balubhadrin, to a Sarasvata Brahman, named Ratanacharya of K. belonging to the *Garga gotra*. Of the two grants, one consisted of only one *valah* of land which was given evidently as a *dakshina* on the occasion of a recitation of the *Hannamsa Purana* while the other was made at the request of the prince Prabhakarabuth and comprised one whole village, called Ratanacharya and a part of another called Bhani. These are identical with Ratanacharya and Bhaniyala respectively in the *Mehla purana* referred to as *Manila mandala* in the inscription.

The inscription was written by *Pandit Lakshmintra*.

TEST

Seal श्रीवल्लभ भद्रवर्म जाग्रया

ॐ आरक्षति गणनायनम् ॥ श्रीविक्रमाकमवत्सर्ग १६७६ गारुडसन्तन १५ (॥ २३) माघमास शुक्ल
पक्ष त्रयो वचनमष्टम्या । श्रीरामराम etc (१४) श्रीमद्राजकुमारश्रीजगद्गणेशवर्मणान (१५)
विष्णुप्रीतिश्च मैत्राण्यमडलमव्यतो लाभालिकैकान्यच्च मनीम मनीयागाम (१६) गृहटापयनामा ग्राम
साम्प्रतना(जा)तये ज(मु)दस्वगोदभवाय काशीवासिने [ग]गना (१७) त्राय मिश्रभावधनसमण ब्राह्मणाय
श्रीमहाराजविराज श्रीवलिकर्णाय(या) मुद्रा () कितता(ता)मपट्टपूर्वक सप्रदत्त ॥ नदनन ससतान
नाचद्रसूयव्रह्माडस्थिति (१९) पयन्तमुपमू(भो)जनीय य कश्चिन्मम वजयो(जो)वायो वापहर्तास्यात्स दृश्यो
व(द्व्यो)(ध्यो) नरक (११०) पानी स्यात् ॥ अय भाषा ॥ लाहुरी १ इक मैत्र मज्ज । वावन — होर ग्राम १
(१११) इक रिटा सीमा समत भनि ए री मज्जो समत । श्रीमिण्जतादेन हरिवश (११२) म(श्र)-
वणमह लाहुरी दिती श्रीमिण्पुथ्वीमिह द जन्म की गृहनामग्रामि (११३) आ गोवधना की अगाहर
हम्नोदक दिता श्रीदिवाणा व(वा)ला पटा तथा माथा करा (११४) इ दिना मिथ द वजरा कोइ पुत्र पोना होए
निह्ना की श्रीमिण् द पुत्र पात्र पा (११५१७) लणा ॥ स्वदन्ता etc (११८) लिखितमिद प
लक्ष्मीवर्तन ।

TRANSLATION

Seal The command of the illustrious Balabhadra Varman

(L 1) Om Prosperity! Hail! Obeisance to Ganesa! In the year 1876 of the illustrious Vikramarka, the Sastra year 95 in the month of Māgha, in the bright fortnight, on the *Achula saplami* (7th) day, the illustrious prince

¹ Read either रिद्धाया or रिद्धानामा

A space for about 10 syllables is left blank here

* Here again a space for about 1/4 syllables is left blank.

* See below p 18

* TI ३ ६ ३ an abbreviat on for पदित

* I called / k a l l d / m e / m e / t h e / D a / B u t / d r / I / D / S a w / u / k / a / n / I / l l e / s / I / t / a / n / k / n / o / w / r / e / V o / l / I / P /
I p / e / t / A c c o r d i n g / t o / V / S / A / p / e / s / I / t / I / S / a / n / L / e / t / t / e / r / I / D / o / f / I / c / a / l / l / e / t / t / a / n / a / l / R /e /c /o /m /p /a /n /e / w / I /3 /
I /e /a /a /n /a /n /e /r /e /t /o /t /h /e /I /d /e /y /I /d /e /t /I /R /e /f /e /v /a /n /I /t /r /e /a /s /t /u /t /e /n /d /e /I /R /e /f /e /v /a /n /e /y /t /
I /e /a /a /n /a /n /e /r /e /t /o /t /h /e /I /d /e /y /I /d /e /t /I /R /e /f /e /v /a /n /I /t /r /e /a /s /t /u /t /e /n /d /e /I /R /e /f /e /v /a /n /e /y /t /

Janardanaśarma has here out of devotion to Vishnu with the consent of the illustrious *Maharajadhiraja* Balikarna granted, by means of a copper plate stamped with the (royal) seal one *labhahla* (of land) as well as the village called Ritta with (its fixed) boundaries along with the Bhumi village, (all) in the *mandala* named Maibla to the Brahmin Mista Govardhanasarma an inhabitant of Kasi, belonging to the *Gaiga gotra* born of the Sundara family belonging to the Saivavata community. He as well as his progeny may enjoy that so long as the moon the sun and the universe endure. Whosoever whether of my family or anybody else would encroach (he upon) deserves to be punished and put to death and may descend into hell.

(L 10) Now (the data is the) *dharsa* — One *labhahla* (of land) formerly owned by Maibla and one village (namely) Ritta with its boundaries together with a portion of Bhumi. The illustrious Mista Janardana gave the (one) *labhahla* (of land) on the occasion of the recitation of the *Harivamsa* granted the village named Ritta as an *agrahara* to Mista Govardhana with libation of water, on the occasion of the birth of the illustrious Mista Prithvisinha, and consolidated (these donations) in a charter on behalf of the illustrious king. The descendants of the illustrious Mista are to protect it for the Mista's progeny.

(L 15) (Here follow two customary verses.)

(L 18) This has been written by *Pandit* Lakshmikantha.

No. 31 CHAMBA PLATE OF BALABHADRA V S 1686

(Plate XXIII, A)

This plate is said to have been in the possession of one Badu Sidh of Chambla. It measures $8\frac{1}{2}$ high by $11\frac{1}{2}$ with its handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 17 lines of which lines 14-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The charter is dated in the Sautra year 5 the Vikrama Samvat 1686 on the 7th day of the bright fortnight of the month of Ashvina which may be equated with Wednesday 17th June A.D. 1629. It records the king's grant of one *labhahla* of land together with a house site and a kitchen garden in the Bhumi or Bhima *mandala* which is the same as the Bhadiham *paragana*. The donee is one *Paita* Lalanaśarma of the Bharadvaja *gotra*. The gift was made on the *suddha Sraddha* ceremony of the king's mother, queen Dharmadevi (Dharmadevi).

The charter was written by *Pandit* Lakshmikantha in the presence of five witnesses whose names are mentioned.



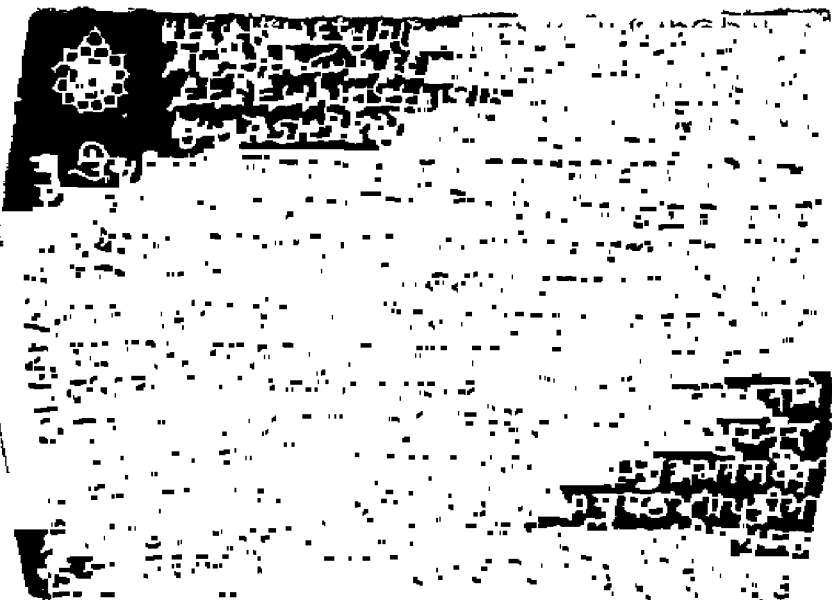
116505 ¹⁶ Interpretation den Ergebnissen der Untersuchung

97

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीमद्भगवद्गीता ॥
 श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥
 अर्जुन उवाच ॥ द्रुपदमुनिं प्रोक्ष्य पादौ स्पर्शयाम्बुजम् ॥
 तदा मे वदस्व शिष्य ॥ २ ॥
 श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ ३ ॥
 अर्जुन उवाच ॥ द्रुपदमुनिं प्रोक्ष्य पादौ स्पर्शयाम्बुजम् ॥
 तदा मे वदस्व शिष्य ॥ ४ ॥
 श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ ५ ॥
 अर्जुन उवाच ॥ द्रुपदमुनिं प्रोक्ष्य पादौ स्पर्शयाम्बुजम् ॥
 तदा मे वदस्व शिष्य ॥ ६ ॥
 श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ ७ ॥
 अर्जुन उवाच ॥ द्रुपदमुनिं प्रोक्ष्य पादौ स्पर्शयाम्बुजम् ॥
 तदा मे वदस्व शिष्य ॥ ८ ॥
 श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ ९ ॥
 अर्जुन उवाच ॥ द्रुपदमुनिं प्रोक्ष्य पादौ स्पर्शयाम्बुजम् ॥
 तदा मे वदस्व शिष्य ॥ १० ॥
 श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ ११ ॥
 अर्जुन उवाच ॥ द्रुपदमुनिं प्रोक्ष्य पादौ स्पर्शयाम्बुजम् ॥
 तदा मे वदस्व शिष्य ॥ १२ ॥

SCALE THREE F FTHS

B—JVALAMUKHI PLATE OF BALABHADRA V S 1685



B C CHANDRA
b. No 3977 E 36 500 53

SCALE THREE FIFTHS

SURVEY OF INDIA CALCUTTA.

No 52 JVALAMUKHI PLATE OF BALABHADRA, V S 1686

(Plate XXIII, B)

This plate was also in the possession of Misra Brij Lal of Jvalamukhi in the Kangra district, who owned another one, namely Jvalamukhi plate of Balabhadra of V S 1676 (No 50). It measures $7\frac{1}{2}$ " high by $11\frac{1}{2}$ " wide including the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 17 lines in all, of which line 13 appears in the left margin and lines 14-17 occur inversely in the top margin.

The language is partly Sanskrit and partly Chambyah. The charter is dated in the Śāstra year 105, the Vikrama Samvat 1686, on the full moon day of the month of Karttika, possibly to be equated with Thursday, 22nd October, A D 1629. It is noteworthy that the Śāstra year is mentioned here as 105 instead of as 5 only, since the centuries are usually omitted in this reckoning. The object of the inscription is to register the king's grant of four *lahadis* of land at the village of Padu in the Hubara *mandala* to the very same Misra Govardhanasarma who figures as donee in the other Jvalamukhi plate referred to above (No 50).

The grant was written by *Pundit* Lakshmikanta

TEXT

Seal { श्रीवल-
मद्रवर्म-
आया

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमांकसा(स)वत्सरे १६८६ शा- (II 2-4) स्वसवत्सरे १०५ कार्तिकमास शुक्लपक्षे तिथौ पौर्णिमाया श्रीरामराम etc (I 5) चपेस्वरश्रीमद्वलमद्रवर्मदेवेना- (I 6) व श्रीकृष्णशीतय हवाराव्यमडलमध्यत पडोग्राममध्यस्था लाभालि- (I 7) काश्चनत्र सारस्वत- वशोद्भववाय कुरलजा(जा)तये गर्गशोनाय गोतद्धनमि- (I 8) रेको ब्राह्मणाय कागीवासिते हस्तोदकेन सप्रदत्तास्तदनेना- (I 9) चद्रसूर्यब्रह्माण्डम्यतिपर्यंतमुपभुजनीय य प्का(क)दिचन्मम वजयो वा- (I 10) न्यो वापहस्ता(र्ता)स्यात्प वज्यो वध्या नरकपाती स्यात् ॥ अय भाषा ॥ पडोम- (I 11) शा लाहडी ४ चौर वागे समेत श्रीदिवाणे मिश्रा गोवर्द्धना की अ(ह)स्तोदक (I 12) अगहर करी दित। एह धम श्रीराए तथा राए दे पुने पोने मिश्रा त- (I 13) या मिश्र वे पुत्र पोने की पालना ॥ तत्र । स्मृति (II 14-16) स्वदत्ता etc² (I 17) लिखितमिद श्रीपडितलक्ष्मीकातेन ॥

TRANSLATION

Seal The command of the illustrious Balabhadravarma

(L 1) Om Hail! Oboisance to the holy Ganesa! In the year 1686 of the illustrious Vikramaka, in the Śāstra year 105, in the month of Karttika in the bright fortnight, on the full moon day, here, the illustrious P M Balabhadra-varmadeva, the lord of Champi, has, out of devotion Lord Krishna, granted

¹ No 50 of APRAS, NO 1904 C. p. 5

² See below p. 178

The Chūhnā *mandala* is now called Chūnh *parganā* and is in the Bhatta *wazārat*, but the village Midaghā is said to be known now as Buhānā. The list of villages however, does not show either of the two in that *parganā*, though there is one named Gohānā. Yasaura refers to the Jasaur *parganā*, of the Churūh *wazārat* and the village Kalei there is supposed to be the modern representative of the village Kajala of the record.

The donee was given also a house site which had formerly belonged to one Kamano Bilohi. And, besides, he was exempted from the *deśa nīta* and the levy of goats. The former denotes certain dues customary in the locality concerned, while the latter refers to the then prevalent custom of villagers contributing goats and sheep to the state for the purpose of sacrifice at the temple of Chamundā in Chambe on particular occasions.

TEXT

Seal { श्रीवल-
मद्रवम-
नाया

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विष्णुमार्कण्डेय १६८६ श्रीवासन- (॥ २-४) सवत् ५ माघमासे शुक्ल-
पक्षे त्रिंशो द्वादश्या श्रीरामराम etc (१ ५) श्रीमद्वलमद्रवमर्द्धदेवेना श्रीकृष्णप्री- (१ ६) तये
चूल्हामडलमध्यतो मिदघास्थतामयाम सीमाप्रमाण काश्यव(प)गोत्रा- (१ ७) य वरदाण-नोकल्यार्मणे
ब्राह्मणाय सप्रवत्(त्त) तदनेन सप्ततातेना (१.८) चद्रसूर्यब्रह्माण्डस्थितिपथतमुपभुजनीयो य कश्चिन्मम
वशयो वाप्तो वा- (१ ९) पहतां स्यात्तु द वडयो वड्यो नरकपाती रसत् ॥ अथ भाषा ॥ चूल्हे मस ग्राम १ (१ १०)
दक मिडघा डधे री सीमा लिखि ॥ पूर्व दिगा रह ताड दक्षिण दिगा ज (१ ११) मणि ताड पश्चिम दिगा
निखानगरि ताड उत्तर दिगा खरने रे नाल ता- (१ १२) उ सीमाप्रमाण देशरीन भी श्रीदिवाणे गापी रे वग
जोग वगवी घरडा (१ १३) इ कमनो बिलोड्डी छि दिनि ॥ श्रीमिए दबर्लीयहे यशोर मय धाम १ इ-
(१ १४) क कयल गमाड दमहरे जोग हन्तोदक दिना एह भी श्रीदिवाणे प १ १५) टे पाड विन अणे श्रीदिवणे
द वशे द होऐ निनि एह धर्म गो- (१ १६-१७) कले रे वग जोग फलता ॥ पालनान्परमो धर्म etc (१ १८)
लिखितमिद पठितपद्मनाभेन । (१ १९) अणे वकरि दा दाण भी गोपी दे वगे की छड्या ॥

TRANSLATION

Seal The command of the illustrious Balabhadra-varman

(L 1) Om. Hail! Obeisance to the holy Ganes! In the year 1686 of the illustrious Vikramarka, in the glorious Śāstra year 5, in the month of Māgha, on the 12th day of the bright fortnight, here, the illustrious P M Balabhadra-varman-deva has, out of devotion to Lord Krishna, donated a village named Midaghā with its fixed boundaries in the Chūhnā *mandala* to the Brāhman Baradāna Gokala-sarman of the Kasyapa *gotra*. That may be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hircupon*) deserves to be punished and put to death and may descend into hell!

(L 9) Now (the details of) the *bhūṣha* One 1 village (called) Midagha in Chuhnā, its boundries are recorded On the east (it extends) as far as the shoulder of the hill, on the south up to the rose apple tree, on the west as far as Khikhagan, on the north up to the brook of Kharati (This) is the extent of the boundaries

(L 10) The illustrious Ing has also exempted the family of Gopi from the customary out (and) has given (him) the house site belonging to the Kamano Bilohi

(L 11) The illustrious Miu Sabalasinha had given one 1 village (called) Tiyala & Yasara as a *hastodala* (grant to the same donee while bathing) in the Ganges on the occasion of a Dasahara This too, has been entered in the charter by the illustrious Ing

(L 12) In future his pious gift should be preserved by the descendants of the illustrious Ing for the progeny of Gokala

(L 13) (Here follows one customary verse)

(L 14) This has been written by *Pandit Padmanabha*

(L 15) In future Gopi's family is exempted also from the levy of goats

NO 54 CHAMBA PLATE OF BALABHADRA, V S 1688

This plate¹ has been in the possession of the State apparently without any record as to how and whence it was obtained It is now deposited in the Bhuri Singh Museum at Chamba where it bears the catalogue number B 26 It measures 6½" high by 9½" wide excluding the small handle on its left In its top left corner it has the usual seal with a Nagari legend containing the king's name The inscription comprises only 12 lines the last appearing in the left margin

The record is dated in the Sastra year 7, the Vikrama Samvat 1688, on the 7th day of the bright fortnight of the month of Phalguna which may be held to correspond to Friday 17th February A.D. 1632 It registers the king's gift of a village called Lahada to a Brahman named Mahukasarma From the details in the *bhūṣha* it is evident that the same village was formerly held as a *śasana* by another Brahman named Kihlyala Khumdu It is to be presumed that this former donee left behind no successor of his and that his *śasana* being not revertable to the State was conferred on Maluka whose *al* is stated to be Sigata

The donated village is identical either with Lahda or with Labra both of which are in the Bhatti Tikri² *pargana* of the Bhatti *nazarat*

The writer of the grant was *Pandit Lakshmikanta*

No. 1 of APR 15 AC 1006-9 p. 8 The name of the *pargana* mentioned as Tikri is a mistake for Bhatti Tikri The correct name is given in the *Catalogue of the Bhuri Singh Museum at Chamba* p. 16 B. 26

² The seal of Bhatti Tikri is stated to be taken from Lahda or Labra in the Chamba *nazarat*

TEXT

Seal { श्रीवल-
भद्रवम
आगया

ॐ श्रीविक्रमावसवत्सर १६८८ शास्त्रवसवत(त) ७ फाल्गुणमास शुक्ल (11 2-4) पक्ष त्रिंशो सप्तम्या श्री रामराम etc (1 5) श्रीवलभद्रवमदत्त राहडगयो याम वाश्यगोत्राय (1 6) मल्लकगमण ब्राह्मणाय सप्रदत्त (त) ॥ अथ मापा ॥ ब्राह्मणा वि- (1 7) दू किहू ह्याल दा बाणण लह[डा] श्रीदिवाण मल्लक सिगाट को दि- (1 8) ता जिनी सिद्धा मधा निट म लाह[डा] भाग्य विनी सिद्धा मय मम (1 9) त ब्राह्मण मल्लके भी भोगणा एहू श्रीदिवाण अपना धम म (1 10) ठूक द पुन पोन की पाठणा ॥ पात नात्परमा धम etc¹ (1 11) निवि (1 12) तमिद पडितलक्ष्मीकान्त ॥ शुभम

TRANSLATION

Seal The command of the illustrious Balabhadhavarman

(L 1) Om In the year 1688 of the illustrious Vikramāṇa the Śāstra year 7 in the month of Phalguna on the 7th day of the bright fortnight, the illustrious P M Balabhadhavarmanadeva has granted the village called Lahada to the Brahman Maluṣaman of the Kasyapa gotra

(L 6) Now (the details in) the *bhāṣa* The illustrious king has given to Sigata Maluka (the village of) Lahad, which was a *śasana* (in the possession) of the Brahman Kihiyala Khimdu The Brahman Maluka is to enjoy Lahad, with the same extent of boundaries as was enjoyed by Khimdu The illustrious king should preserve this his own pious gift for Maluka's sons and grandsons

(L 10) (Here follows one customary verse)

(L 11) This has been written by *Pandit Lakshmi kanta* Prosperity²

No 55 CHAMBA PLATE OF BALABHADRA, V S 1689

This plate belonged to Chhunphanan Podin Margu and others at Chamba and is now kept in the Blum Singh Museum there, having the catalogue number B, 27 The left side of the plate where there is the handle, is narrower than the other It thus measures from 4½" to 5½" high by 7½" wide excluding the handle In its top left corner it has the usual seal with an incomplete Nagar legend containing the king's name The inscription consists of 15 lines in all, of which lines 11-12 appear in the left margin and lines 13-15 run inversely in the top margin

The language is partly Sanskrit and partly Chambyāli The record is dated in the Śāstra year 8 the Vikrama Samvat 1688 which is obviously a mistake for 1689, on the 5th day of the bright fortnight of the month of Mrgaśirsha, which may be considered to correspond to Tuesday, 6th November, A D 1632 The object of the charter is to record the king's donation of a village named Pajjar in the Sacha mandala to a Bial man called Markandeya aṁman of the Bharadvaja gotra

¹ See below p 177

² No 9 of APR 48 NO 19000 p 8

the gift was made by the royal donor himself. Since the date given is the bright fortnight of the dark fortnight. Thus the gift was actually made about ten days later.

The grant mentions the gift to two villages called Badauna and Badauna. They may be confirmed to be enjoyed by Mahadhara's children. The relation of this Mahadhara to Markandeya is not clear. In fact the very name is very obscure.

The boundaries of the gift village are mentioned in the record. They are all except the *Sacha mandala* of the inscription. Thus Pajjara, Badauna and Badauna are identical respectively with Pajjara, Badauna and Badauna. Badauna or Badauna is about 10 miles from the Dalhousie Chamba road and is well known for its fine lake with a lake in its centre. The place is much frequented by visitors. The reason Badauna of the record is probably the same as Badauna while Badauna may be identified with Chandra Badauna in the Bhadrachal *purana*.

The grant was written by Lalshankar in the presence of two witnesses.

TEXT

Seal { श्रीवल
मद्रव

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमादित्यवत्सर १६९८ (१६८९) शक्र- (॥ २४) शक्र ८ मघ
विरमात् शुक्लपक्ष त्रयोपचम्या रामराम etc (१५) श्रीवलमद्रवमद्रव एकदश उद्यापन निमत
मात्रम् (१६) पञ्चमध्यत पञ्चारात्रमात्रम् सीमा प्रमाण भारद्वाजगोत्राय माक(क) (१७) दक्ष
शामण ब्राह्मणाय मद्रवत् । अथ सीमा । पूर्वदिश तव (१८) ओड र पणि हठ ताड सीमा । दक्षिण
दिश । वडि बोडा हठ सीमा वीर (१९) पश्चिम दिश खज्यर वी बोड हठ ताड । उत्तर दिश धरवलि र शक्र वत्
(१२०) वड खड कुटी तव सीमा श्रीदेवाय माक- की दिना ए अपणा धम श्री- (१२१) दिवाण पालणा ॥ ग्राम
इव वडो (१२२) य र का/रिज्क । ग्राम ड (१२३) क दिवसर जिह पिच महीवर लोच निहा अग महीवर द पु
(१२४) न पोय भोगण । ए श्रीदिवाण अपणा धम इहारी की पा (१२५) लणा । रा । शिविय । प । जगदव
समत लिखित लक्ष्माका(का)त्त ।

TRANSLATION

Seal (The command of) the illustrious Balabhadraya (man).

(L 1) Om Hail! Obeisance to the holy Ganesa. In the year 1689 of the illustrious Vikramaditya the Saka year 8 on the 8th day of the bright fortnight of the month of Magasirsha the illustrious P. M. Balabhadrayavarmadeva has donated the village called Pajjara with its fixed boundaries in the Sacha mandala to the Brahman Markandeyasarma of the Bhadrachal gotra on the occasion of the

सर्गसंख्या- (1.3) तत्र श्रीमद्भगवत्प्राधिकाय श्रीश्रीश्रीप्रलम्बवर्मदेवनेवच- (1.4) ने। श्रीदिवाणे
 निहुरमिहुराया हरिणे प्री दिता वे प्रज- (1.5) णी जगदीसे तथा साम्नु दुशु वंघाण कीता सेह वंघाण
 (1.6) पुत्रदेवताणे त्माण करी पट्ट करी हरिए की दिता। वराण ए- (1.7) ह जे हरिए श्रीदिवाणे वे सूत्र
 छट्ट दुःख सो न करी। (1.8) उवेवा वाकरी कर्मा करणी। एह धर्म श्रीदिवाणे हरि- (1.9) ए वे पुत्रे
 कीने प्री नाल ता। एह वंघाण श्रीमिए पृथ्वी- (1.10) सिहें तेगमिने जगदीमे सिविए समेत वंघाणपट्ट (1.11)
 करी दिता। उवेवता पुत्रनाथी करणी। लिपि- (1.12) त। पडते। लक्ष्मीकाते [न *]। शुभमस्त (स्तु)

TRANSLATION

Feet. The command of the illustrious Balabhadravarman.

(J. 1) Om. Omisance to the holy Ganeśa! In the glorious year 1689, on the 15th day of Viṣṇuśirṣa, by the order of the illustrious P. M. Balabhadravarma-
deṣa;

(A) The illustrious king has given Pihura to Hari, resident of Pihura. The agreement which was entered into by Dhajani Jagadisa as well as by Durugu, resident of Eacurara, has been approved by the illustrious king who has transferred it to Hari by means of *this* charter. The agreement is this that Hari should not turn traitor to the illustrious king, (but) must continue to be in service of Chambu.

(L. 8) This pious gift is to be preserved by the illustrious king for Hari's sons and grandsons.

(L. 9) This agreement has been registered in the presence of Mia Prithvi-sinha, Tegasingha, Jagadisa and Sibi, (and) presented (to Hari) in the form of a deed. He should never violate it.

(L. 11) (This) has been written by *Parulal Lakshminikanta*. May there be prosperity!

No. 57 NAGODA GRANT OF BALABHADRA. V. S. 1691

This plate¹ was owned by one Badu Phinchu. It measures 9" high by 12½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgari legend containing the king's name. A small bit has been chipped off from the bottom left corner where, as a result thereof, two letters have been destroyed. The inscription consists of 17 lines, of which lines 14-15 appear in the left margin and lines 16-17 inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The inscription is dated in the Śāstrā year 10, the Vikrama Samvat 1691, on the *Kṛṣṇa-gaṇaāṣṭamī* day, that is the 8th day of the dark fortnight of the month of Bhādrapada, which may

monastrium to a brahman called Tripuradāsa of the Bhāradvāja gotra. In the *bhāṣā* portion, the donee is alluded to also as Badu Giga which appears to be his more common appellation. The donated village is called Nagoda which, it is stated, was formerly owned by one Bhāta Jivana. It has further been specified that one *kunu* of land at that village was withheld and instead of that the donee was given as much of wet land at Chambī which is another village adjoining to Nagoda. The one *kunu* of wet land at Chambī is stated to have belonged to one Maradū.

² No 59 of APR 18, NO, 1943 04, p 18.

12

[illegible]

12

SCALE SEVEN EIGHTHS

B—CHAMBA PLATE OF BALABHADRA, V S 1691

03

12/12

12

R to

B CL CHHAPRA
Rin No 3977 E 36-50053

SCALE SEVEN EIGHTHS

SURVEY OF INDIA CALCUTTA

The significance of a passage in the *bhāṣā*, line 16, is not quite apprehensible, though the literal rendering of it suggests that the same donee had formerly been given a *ghāṭī* or a reserved pasture at Brahmaura

The villages Nagoda and Chambī are both in the *Sāch pargana*, the former is also called Nagodī, while Brahmaura is the same as Bharmour, the principal village of the Bharmour *wazārat* and the headquarters of the Bharmour *pargana* therein

The grant was written by Lakṣmīkanta

TEXT
Seal { श्रीवल्लभ-
भद्रवर्म
आग्या

ॐ स्वस्ति श्रीगणेशाय नमः । श्रीमद्विक्रमांकमवत्सरे १६९१ श्रीशास्त्रमवत्सरे १० । भा- (11 2) द्रपदमाने कुण्जपक्ष त्रिथौ श्रीकुण्जजन्माष्टम्या श्रीरामराम etc (14 श्रीम-(15) द्बलिकर्णवर्मदेवेनाह श्री कृष्ण-प्रोक्तं नगोडाख्यग्रामदानीयाह (नृतीयाह) पुरोहित (16) वृत्ति च भारद्वाजगोत्राय त(नि)पुरदास-गमने ब्राह्मणाय सप्रदत्त तदनेन सम-(17) तानेनाचद्रसूर्यब्रह्माण्डस्थितिपर्यन्तमुपभुजनीय यत्कदिचन्मम वशयो व(वा)न्यो (18) वापहर्ता स्यात्त दद्यो वध्यो नृकपाती स्यात् ॥ अथ भाषा ॥ ग्राम १ इक नगोड जे (19) भाटे जीवन खाड । खडे दे कुनुए विगर । डधे रे बदले कुनु १ इक चनो रकोह (110) भरदूर । नगोडे हो सीमा । पूर्व दिशा । घोडी बडी मन्चले उरी दक्षिणदि (1.11) सा । चनि दे चले पिचो । पश्चिम दिशा । सिधुए दि नाली तथा बडि घोडि ओरि । (1.12) उतर दिशा । वन हेडे । प्रोहत्याड ही वृत्त भउलि ३ त । श्रीदिवाण वटु गि- (113) ग की हस्तोदक आनापपटा करी दिता । अगे जे त्रिपुरदासे दे वशे रे कोड (114) पुन पोरा हए तिह्ता की श्रीदिवाण दे पुत्रे पोत्र एह (115) धर्म पालणा ॥ ब्रह्मीर ही धाली पिचे वृत्त श्री राए [चित्ती ?] (116) साधारण etc' (117) लिखितमिद पंडितलक्ष्मीकांतन ।

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om Hail! Obeisance to the holy Ganeś! In the year 1691 of the illustrious Vikramarka, in the glorious Śāstra year 10, in the month of Bhādrapada, on the 8th day of the dark fortnight when there was the birthday anniversary of Lord Kṛṣṇa, the illustrious P M Bahkarnavarmadeva has, here, out of devotion to Lord Krishna granted the village called Nagoda and one third of the priest's honorarium to the Brahman Tripuradasaśarma of the Bharadvāja gotra That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure Whosoever, whether of my family or anybody else, would encroach (*harcupon*) deserves to be punished and put to death and may descend into hell

(L 8) Now (the details in) the *bhāṣā* One 1 village (called) Nagoda (formerly) enjoyed by Bhata Jirana, (has now been granted to Tripuradāsa) with the exception of one *lunu* (of land) along the stream, in lieu hereof one *Lunu* of wet land belonging to Maradū, at (the village of) Chambī (has been given)

1. The Nagda are on the east inwards from the huge
 2. boulder on the south behind the water course of Chamb,
 3. the highua brooklet and the large boulder on the north
 4. side.

5. (left above and) one third share of the income from the
 6. illustrious king as a *hastoda* grant to *Badu Giga*
 7. and his sons of the illustrious king are to preserve this pio
 8. s

9. The king gave the *brta* (*vrta*) after the *Ghāh* of Brahmanra
 10. (one customary verse)

11. The plate was written by *Pundit Lakshmikanta*

CHAMBA PLATE OF BALABHADRA V S 1691

(Plate XXII B)

The plate is said to have been in the possession of those very individuals who
 found the Chamba plate of Balabhadra of V S 1689 (No 55) namely Chhun-
 phan and Pouri Mangun and others at Chamba. It is slightly narrower on the left
 side than on the other. It thus measure from $4\frac{1}{4}$ to $4\frac{3}{4}$ " high by 8" wide including
 the handle on its left. A portion of the handle has been broken off. There are
 two letters consulating the twelfth line of the inscription on the extant part of the
 handle which shows traces of some more letters that are now destroyed. In the
 top left corner of the plate there is the usual seal with a Nagari legend contain-
 ing the king's name. The inscription comprises 12 lines of which lines 9 10 run
 inversely in the top margin line 11 appears in the left margin and line 12 on the
 handle.

The language is partly Sanskrit and partly Chambyal. The document is dated
 in the Śāstrī year 10 the Vikrama Samvat 1691 on the full moon day of the
 month of Kartika which may be taken to correspond to Sunday 26th October
 A D 1634. It records that Queen Subhadradevi the consort of Balabhadra granted
 some land at the village of Rera in the Gadasa *mandala* to a Brahman named
 Vyasaśarma with the consent of her husband. The details given are somewhat
 confused but this is what they seem to mean. The whole of the village comprised
 four *bhāgis* of land. Out of that one *bhāga* was to be enjoyed exclusively by
 Vyasaśarma. The remaining three which included a watermill and a pasture, were
 to be equally divided between or in other words to be jointly enjoyed by, Vyasa
 śarma and Maṇḍa. This latter is to all appearance identical with Markandeya
 śarma who figures as donee in the aforementioned charter (No 55).

The donated village is identical with the present day Reura in the Rainagar
paragana.

The charter was written by Lakshmikanta.

TEXT

Seal { श्रीवल्लभ
भद्रवर्म
आश्रय

ॐ स्वस्ति॥ श्रीगणेशाय नम ॥ श्रीमद्विक्रमाकमवल्लभ (1 2) र १६९१ सासनवदत्त १० कार्तिकमास शुक्ल-
पक्ष तिथी पौ (1 3) भमाया श्रीमन्वपकपुर श्रीराज्ञ बलभद्रावन्ध पट्टमहिष्या (1 4) श्रीसुभद्रया दय्य श्री
कृष्णप्रीतय गडाशमडलमध्यतो (1 5) रानामयाम तच्च भागवय भारदाजगोनाय व्यासजमण (1 6) ब्राह्मणाय
श्रीराज्ञ पाण्डव(र्षे) विज्ञप्ति कृत्वा नामपट्ट मुद्रा (1 7) कारयित्वा मपदत्त ॥ जय भावा ॥ ररानाम याम भग ४
(1 8) भग ३ रर भक्ष इषी जय माक(क)ड दी भावली पराट चर म्म(स) (1 9) मत हस्नोदक
श्रीदिवाण व्यासे की दिता । भग (1 10) चौथा खालसा । इत फल घबो नही करणा लिन्या लक्ष्मीकातन
(1 11) तिथी भग ३ चर घराट न (1 12) त श्री

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om Hail Obeisance to the holy Ganesa! In the year 1691 of the illustrious Vikramarka the Sastra year 10 in the month of Karttika in the bright fortnight on the full moon day in the splendid city of Champal the illustrious Subhadradevi the consort of the illustrious king named Balabhadra has, out of devotion to Lord Krishna granted the village named Rera that is (to say) three *bhangas* (of land) in the *Gadasa mandala* to the Brahman Vjasaśarma of the Bharadvaja gotra, after having obtained the sanction of the illustrious king and had the deed registered under the (royal) seal

(L 7) Now (the details in) the *blashu* The village called Rera, (the whole of which comprises) 4 *bhangas* Three 3 *bhargas* at Rera the half of which is Markandeya's share including the watermill and the watercourse have been given by the illustrious king as a *hasinadaka* (grant) to Byasa The fourth *blarga* is exclusive (property of Byasa) No obstruction is to be caused hereto

(L 10) (This) has been written by Lakshmikantha

(L 11) It is the three 3 *blargis* that include the watermill and the water course Prosperity

No 59 CHAMBA PLATE OF BALABHADRA V S 1692

(Plate XXV A)

This plate¹ is also said to have been in the possession of the present *Rajaguru Pandit Thakur Das* at Chamba It measures 7½" high by 8½" wide excluding the handle on its left In its top left corner it has the usual seal with a Nagari legend containing the king's name The inscription consists of 19 lines in all of which lines 13-15 appear in the left margin and lines 16-19 run inversely in the top margin

The language is partly Sanskrit and partly Chambyali. The charter is dated in the Śastra year 11, the Vikrama Samvat 1692, in the month of Vaisakha on the full-moon day, which may be taken to correspond to Wednesday, 22nd April, A.D. 1635. The object of the king's donation of six *lahadis* of land at the village of Jakhurvadi to the Brahman Bhāgavathasarmān of the Bharadvaja gotra. The donated land is stated to have belonged formerly to a *Pandit* whose name has not been mentioned.

The village Jakhurvadi is identical with the modern Jukhradi in the Panjia *pragana*. It is mentioned also in two earlier charters (Nos 7 and 31).

The grant was written by Pandit Ravidatta.

TEXT

Seal { श्रीवल-
भद्रवर्म-
राया

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ शास्त्रसंवत् ११ श्री विक्रमार्क (1 2) सवत् १६९२ वैशाखमासे शुक्लपक्ष
तिथी पूर्णिमा(मा)या श्री- (1 3-5) रामराम etc (1 6) श्रीवलभद्रवर्मदेवेना(व) श्रीकृष्णप्रीतये
जग(ल)- (1 7) दीडोयामयव्यत लाभालका छि [य] भास्त्राजगोनाय भागी- (1 8) रयसर्मणे वाम्-
(ह)पाय मप्रवत् । तज्जेन ससतानेनाव- (1 9) द्रमयंत्रज्ञा(ज्ञा) स्थितिपर्यंतमुपभू(मु)जनीय यच्छदिचन्म-
गव- (1 10) नयो वाम्नी वापहृती न्यास दड्यो वयो नरकपाती स्यात् । भापा । (1 11) जलुवर्दि मझ
लाहडि छिडि (पवते पी भूड सीमाड सम- (1 12) त घरें समें समत् श्रीदिवाण वडु भागीरय जोग दागण (1 13)
करी रिता । एह श्रीदिवाणे वनं वडु भागीरय रे (1 14) पुत्र पोय जोग पालपा । वेडरा । सीमा जदेली हेंडे । बते-
र वड (1 15) वुह्ने वडो मोडो वुह्ने । कावडा रे । नाल वडे प्वरे वडु श्रीगरभरी (1 16) भुड
व्यारे नह रे कनारे उपरे एह सीमा प्रमाण श्रीदि- (1 17) वाणे अपपा वड पालपा पावतास्परमो धर्म
etc (1 18) राज () पुत्र मेलगरे धर्मन लिखितमिद पडितरविचत्तेन ॥ शुभमस्तु ।

TRANSLATION

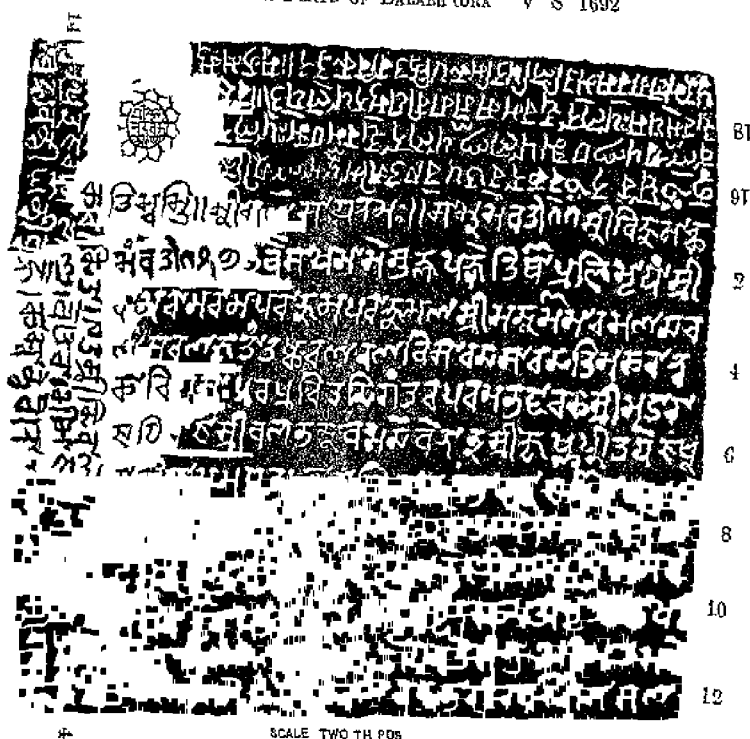
Seal The command of the illustrious Balabhadravarmān

(L 1) Om Hail' Obedience to the holy Ganesha' In the Śastra year 11, (corresponding to) the year 1692 of the illustrious Vikramarka, in the month of Vaisakha, in the bright fortnight, on the full moon day, the illustrious P M Balabhadravarmadeva has here, out of devotion to Lord Krishna, granted six *lahadis* (of land) at the village of Jakhurvadi to the Brahman Bhāgavathasarmān of the Bharadvaja gotra That is to be enjoyed by him as well as by his progeny so long as the moon the sun and the universe endure Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell!

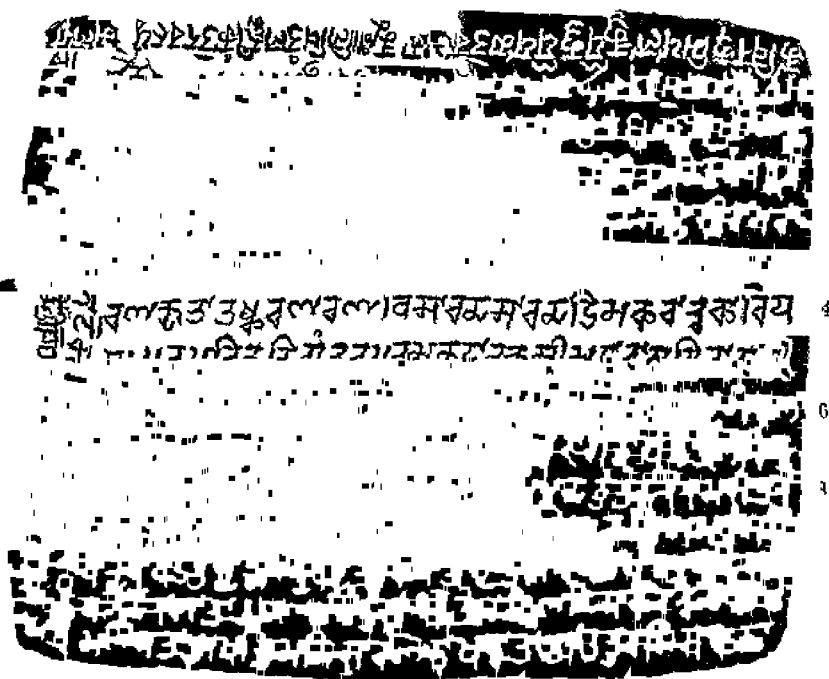
* See below p. 177

* Here as well as in the two d. 11 the letter *ह* appears to be correction over an *व* so that it is quite likely that some interested person has inserted here a 'th' or 'gual' reading which might have been *गु* and *दु* respectively. The motif is clear that original meant a gift of two *lahadis* of land whereas the corrected reading makes it a gift of a *lahadi* in land.

* See below p. 177



B—MANDU GRANT OF BALABHADRA V S 1689



(L 10) (*The details in*) the *bīśha* Six *lahadīs* (of land) at Jakhurvadī (*formerly*) belonging to the *Pandit* with all the (*fixed*) boundaries (*and*) with all the houses therein have been given as a rent free grant by the illustrious king to Badu Bhagiratha. The illustrious king should preserve this pious gift for the sons and grandsons of Badu Bhagiratha.

(L 14) The details (*of the boundaries*) the boundary (*runs*) below Jadreh under the way side *pīpal* tree below the large boulder inwards from the *pīpal* tree on the Kīsvāda brook inwards from the land of Badu Śrīgarabha (*and*) above the bank of the river. This is the extent of the boundaries.

(L 16) The illustrious king should preserve (*this*) his own pious gift.

(L 17) (Here follows one customary verso.)

(L 18) This has been written by *Pandit* Ravidatta in the presence of the prince Melagara. May there be prosperity!

NO. 60. MAMDU GRANT OF BALABHADRA V. S. 1692

(Plate XXV, B)

This plate is said to have been in the possession of *Pandit* Purshottam and others at Chamba. It measures 7" high by 9½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscriptions consist of 17 lines of which lines 13-14 appear in the left margin, while lines 15-17 run inversely in the top margin. The last three letters of the last line, however, continue in the left margin in such a way that they seem to form a part of line 14.

The language is partly Sanskrit and partly Chambyali. The record is dated in the Śāstra year 11 the Vikrama Samvat 1692 on the 10th day of the bright fortnight of the month of Jyeshtha which may be equated with Saturday 16th May A.D. 1635. Its object is to register the king's gift of a village named Mamdu in the Panyala *mandala* to the Brahman Ravidatta of the Bharadvāja *gotra* who appears to be identical with the writer of the foregoing charter. The donee was also given a house site at Chamba proper, which had belonged to one Chikamī Śehlalu.

The Panyala *mandala* refers to the Panyā *parganā* while Mamdu, the donated village is the same as Mamdh included therein.

The charter was written by Lakshmīkanta.

NO 61 GAMNJI PLATE OF BALABHADRA . V S 1692 (?)

This plate was found in the possession of a Brahman, Dhodhu by name in the village of Gamnji of the Saho *pargana*. It measures 7" high by 12" wide excluding the handle on its left. In its top left corner it has a seal. The legend on it is rather indistinct and seems to contain a slightly different reading from that usually found on the other seals of Balabhadra. Near the top right corner of the plate, a piece about 2" x 1" is broken off. The gap thus caused has resulted in the loss of some letters in the last two lines of the inscription which consists of 14 lines, lines 13 14 running inversely in the top margin and the last line being a short one.

The language of the record is partly Sanskrit and partly Chambyāli. The composition in both the parts is extremely faulty though the purport of the deed is fairly clear. It is dated in the Sastra year 11. The corresponding Vikrama year is stated to be 1699 but that is perhaps a mistake for 1692, for we know that by V S 1699 Balabhadra was already succeeded by his grandson Prithvisimha the earliest of whose known charters is dated in V S 1698 (No 70). The other details of the date are mentioned further on in the record in connection with the grant registered, namely the occasion of the solar eclipse on the new moon (*amavasya*) day in the month of Bhādrapada. The specific reference to the solar eclipse should ordinarily be a determining factor for the verification of the date, but in this particular instance it seems to have made the matter more complicated. A reference to Dewan Bahadur L. D. Swamikannu Pillai's *Indian Ephemeris* will show that there was no solar eclipse at all in V S 1692 nor in V S 1699. However, there was one in V S 1700 and that on the same *tithi* as has been stated in the record namely on the new moon day in the month of Bhādrapada, corresponding to Sunday, 3rd September A. D. 1643. This appears to be the intended date. To accept this, however, we have to assume firstly that the mention of the Sastra year in the record as being 11 is a mistake for 18, secondly that the reading of the Vikrama year there as 1699 is correct and thirdly that this V S 1699 refers to the expired year which would mean that the current Vikrama year was 1700 when there was a solar eclipse on the stated day. Still, the difficulty already hinted at remains unsolved. The Vikrama year 1699 or 1700 falls in the reign of Prithvisimha, while the document refers itself to that of his grandfather and predecessor, Balabhadra so that we have to choose one of the two alternatives either to treat the record as a forgery though the date in that case is verifiable, or to accept it as a genuine grant of Balabhadra with an irregular date.

The charter purports to record that king Balabhadra donated two villages named Mata and Guḍaṇi to a Brahman called Ghughuru or Ghumghuru of the Bharadvaja *gotra* on the occasion of the solar eclipse. The donee is stated to be a resident of Guḍaṇi. This village is to be identified with Gamnji the provenance of the plate, while Mata is probably the same as Matyura. Both of them are in the Saho *pargana*, the *mandala* of Sahu or Saho of the inscription.

The charter is stated to have been written by *Pandit* Lakṣmīkṛmṭa.

Sundarasingh have, here out of devotion to Lord Krishna donated two villages, called Padūna and Khaleṛa with the fixed boundaries, in the Śrīho *mandala*, to the Brahmin Sundarasingham of the Bhavadvaja *gotra*

(L 9) That is to be enjoyed etc (as usual)

(L 11) Now the boundaries. On the east is the boundary of Khaleṛa which includes the C. lulu watermill at the foot of the path (and runs) below the walnut tree (called) Madana. On the south is the boundary of Khaleṛa (running) below the Khatyadi road (and) behind the Satalai fountain, on the west is the boundary of Padūna behind the ditch etc. on the north the boundary (runs) behind the road in the fallow land (called) Madaka (and) inwards from the watermill

(L 16) The watercourse which formerly used to flow towards Padūna may be brought (Here) also in future

(L 17) All this (land) with its fixed boundaries the illustrious prince Sundarasingh has given to Sundar as a *hastodala* grant by means of a charter on behalf of the illustrious King. This pious gift is to be preserved for Sundara's sons and grandsons

(I 20) (Here follows one customary verse)

(L 21) This has been written by Pandit Ravi [datta]

NO. 63 CHAMBA PLATE OF BALABHADRA. V. S. 1693

(Plate XXVI)

This plate of unusually big size is stated to have been in the possession of the former *Rajaguru Pandit* Mohan Lal at Chamba. It measures 12¾" high by 15" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the ling's name. The inscription consists of 25 lines of which lines 18-20 occur in the left margin and lines 21-25 run inversely in the top margin the continuation of the last line comprising two letters and two *daṇḍas* appearing again in the left margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śaka year 12 V. S. 1693 on the 3rd (*Al shayatritya*) day of the bright fortnight of Vāśalī which may be equated with Wednesday 27th April A. D. 1636. It registers the ling's grant of a village to a Brahmin *Pandit* Lokanāthiasarman by name of the Bhavadvaja *gotra*. The granted village is called Adhastha Utipa (in the *Ataska* Buhni Utipa) that is to say the Lower Utipa which is stated to be in the Pāṃjāl *maṇḍala* (Pāṃjā *pargana*). The Upper Utipa (Uparāl Utipa) is mentioned among the boundaries which are specified in elaborate details. The list of villages, however, shows only one village of that name in the said *pargana*. Some of the other villages mentioned among the boundaries can also be identified. Thus Drabhet, Bhuj, Drabhi, Manvada and Narvāha are respectively the same as Drabhet, Bhujji, Drabhi, Manvādi and Narvāh. The donee was also given a house site at Chamba.

The charter was written by *Pañit Lal* Simlikanta

TRAT

Seal { श्रीव-
भद्रम
आग्या

स्वस्ति । श्रीगणेशाय नमः ॥ श्रीमद्विक्रमावसवसम् १६९३ श्रीजीमन्त [म] वत् १२ वासावस
शुक्ल (11 24) पक्ष तिस्रो अक्षयतृतीयाया श्रीगमराम etc (1 5) श्रीमद्वत्सभद्रवर्मा
दधानाश्रीकृष्ण (1 6) श्रीवत्सपञ्चालस्य मङ्गलमध्यम अक्षय उत्पितृतामस्यम समस्य सीमाप्रमाण माग्द्वज
गोनाय (1 7) निकुलनिमलाय पटिनलकनाथजमण ब्राम्हू(द्वा)णाय मप्रदत्त नदनन समतामताचन्द्रस्
(1 8) य द्रष्टा(द्वा) उत्पितृपत्रनमुपमञ्जनीय । यत्किञ्चनम वया वास्या वापन्ता स्यात्स दन्या वयो
नरक (1 9) पाली स्यात् ॥ अथ मापा । ग्राम १ डक उटिण वृद्धी रैकोन सभ टकर दी छिडवान
हठकरी उ (1 10) परली उटिण २ मव्याल तथा कूर अदर वगी द्रभट री मवान वत ज उपरल भज तथा द्रवि
(1 11) ल मायाड की गड निम वत उपर करी बिलि वधी सभ । भम घाई तथा मव्याल री लहडी तथा
(1 12) बाडयाली चोरा गगत बाजन घट समत । होर पारगा ककाडी छो दुटाव हठ री । गल्लूण री
बडी (1 13) घोडी दवन जम् । भुजर गाह उपर [दि] गात सभा गह सभ भुज एकन करी सीमाप्रमाण
(1 14) श्रीगाय वलिभर्णे लोकनाथ जी बाणन हस्तोदक करी नित्त ॥ अथ सीमा ॥ पुग्गदिया गववाणी
रीढ (1 15) टीवन हठ चछी री नागे अदर कु तथा गाह री सीमा ॥ दक्षिण दिगा बडी बना तथा
नवाहरी व (1 16) उपर करीगुण री रहा वरी हइ कथनी सीमा ॥ पश्चिम दिग नागरी वि[ल]
डरह वृद्ध विणोत वत प्रो (1 17) र अटाक तथा दुवट अदर करी सीमा । उत्तर दिगा भुजर नाग र ना री
री सीमा ॥ गोरवन मथोत री । माहगुण समत (1 18) दिती ॥ घरडा १ डक चव घघ ठाणो
ह्रिगाम । भवानीदाम तथा मृण [स] (1 19) दर दी सभ वाटी लह स्मन हस्तोदक करी दिती । एह
धम श्रीराय तथा श्री[राय] (1 20) द वष ६ पुन पोय प्रपोन समत । लोकनाथ तथा लोकनाथ
व वत व वन पोय प्र[पोन] (11 21 24) समता की पाण । तत्र स्मति ॥ साधारण्य etc (1 25)
म । चतर । भु । जमल । कालु । निपणु । म । कहीए सीमा पाह पडन जदव तथा । लिखितमिद पण्डित लट्ठी
कासन शभ ॥

TRANSLATION

Seal The command of the illustrious Balabhadra vama

(L 1) Om Had Obeisance to the holy trinity In the year 1693 of the illustrious Vikramarka in the glorious Sastar year 12, in the month of Vaisakha in the bright fortnight on the *Alayatritya* day the illustrious P M Balabhadra varna deva has here out of devotion to Lord Krishna donated the whole of the village known as Lower Utiya with its fixed boundaries in the *madda* called Pujala to the Brahmin *Pañit* Iolanthiserman of the Bhadrakota gotra of pure descent

(L 7) That is to be enjoyed etc (15 us 13)

(L 9) Now (the details in) the *bhasha* One village (called) Lower Utiya—the whole of Rakugha below the footpath of Tulsi—measured from the boundary wall of the Upper Utiya and from the mulberry tree above the middle path of Dabhet leading to the Upper Bhup as well as to Dabha (and) Manval—measured

ding 11 1/2 land cultivated and uncultivated (one) *bhunga* (?) of *ghāḍi* land, one *lūḍi*, belonging to Mandiyālu (the field called) Badhyā and Choro belonging to Sagata and the village of Motewer, (the donated area) includes the farther Kaphāli below the confluence of two brooks the large rock of Khrāduna within the junction of two paths (and the field named) Digata over the path leading to Bhuja Having combined all this land with its fixed boundaries, the illustrious king Bahukera has given it to Lokanatha as a *hastolaka* rent free grant

(L 14) Now the boundaries On the east the boundary is (formed by) the top path as well as by the mulberry tree below the broken path of Selvam (and) 1/2 wards from the brook of Chachila, on the south the boundary is (marked by) the ridge of Sūrena the large mulberry tree (and) the *kaṭhi* tree above the main path as well as the ridge of Nanyā on the west the boundary (lies) below the *Nāga* ridge with *Nāga* trees, above the paved path (and) inwards from the terrace as well as the junction of two paths on the north the limit is (marked by) the branch of the brook of Bhūma (The land thus defined) including the pasture of Manyā (and) the inhabitants has been given (Besides,) one 1 house site at Chamba belonging to Glemghatthi in Handa 1 Bhavandasa Muchana and Sundara has all been given as a *hastolaka* (grant) together with its garden and well

(L 19) This pious gift is to be preserved by all, the illustrious king as well as the sons grandsons and great grandsons of the illustrious king, for all, Lokanatha as well as the sons, grandsons and great grandsons of Lokanatha.

(L 21) There is (the injunction by) the *Smṛiti* (here follow four customary verses)

(L 25) The boundaries have been fixed by Bham Chātara, Bhu Janmala, Phātalu Bhūhanu (and) Me Kalinyā

This has been written by *Pandit* Lakshmikanta, while *Pandit* Jaideva was there Prosperity

NO 64 SIMDA GRANT OF BALABHADRA, V S 1693

This plate¹ is stated to have been in the possession of one *Pandit* Gauridatta. It measures 9 1/2" high by 16 1/2" wide excluding the handle on its left. In its top left corner there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines of which lines 19-20 occur in the left margin and lines 21-22 inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The charter refers itself to the reign of Balabhadra and is dated in the Śūtra year 12 V S 1693, on the

full moon day of Karttika which may be held to correspond to Wednesday 2nd November A D 1636. It records that Balabhadra's son prince Manasinha donated the village of Sinda in the Jasaur or Yasaur *mandala* to Dharamdharasarma son of Pandit Ramapati of the Bhairadvaj *gotra* with the consent of the King. The donee's father is identical with Balabhadra's *Ranajay* Samantadas son Ramapati who figures as writer in most of Balabhadra's earlier charters. As has been observed above Lakshmikanta was also a son of the same Ramapati. Thus Lakshmikanta and Dharamdharasarma were brothers.

The donated village is to be identified with Sinda in the Jasaur *pargana* the Jasaur or Yasaur *mandala* of the record. Dr Vogel seems to have visited Sinda as he has left us in account of its exact location which is as follows. Sinda, 2 miles south west (above) Kalhel the second stage of the Chamba Pargana road and present headquarters of the Jasaur *pargana*. The village consists of only one house in which three families live. Dr Vogel has also recorded the information that the field called Surahi stated to lie on the western boundary of the donated village. This is now included in the *sasana*. The village of Diabla mentioned in the record is the same as Diabla only 1 mile west of Sinda. In Chamba there are several villages of the name of Diabla. The one in question is in the Jasaur *pargana*.

The charter was written by the donee's brother Pandit Lakshmikanta.

TEXT

Seal { श्रीरत्न
भद्रवर्म
जाया

ॐ स्वस्ति श्रीगणेशाय नमः । श्रीविजयमालकवल्म्व १०९३ शकसंवत् १२ कर्ति (11 23) वरमान
शुक्लपक्ष त्रिषो षोडश्या श्रीगणेशाय नमः (14) श्रीमद्व (15) श्रीमद्वरमानमन्त्रपत्रमन्त्रमन्त्रोदर-
चरित्रगोमहागजपुत्रमानमिहवम (16) गणेश श्रीकृष्णप्रीत्य वशाशायमन्त्रमन्त्रमन्त्र विजयप्राम
सीमा प्रमाण भार (17) द्वाजगोदाय त्रिकुलनिसन्नाय पंडितश्रीगणेशाय नमः शरण्यीयवमन्त्र दत्त (18)
ह्यगणाय श्रीमद्गणेशवल्म्वकृष्णजाया सकल्प ताम्रपट्टसमुद्रा (द्रा) किलपूर्वक मन्त्रवत्त (19) नदनन
मन्त्रनताचसूयवद्गाडस्विनिषयतमुपभुजनीय य कर्त्तव्यमम (110) वाया वायो वापहता म्यात्म
दडयो वडय नरकपाती म्यात् ॥ अथ भाषा ॥ ग्राम १ इक (111) पण्ड यशोर मया दत्ता निधि दि
सीमा । पूर्व दिशा लालोड कूट टिकन खोडी ढड (112) हुवाट तालि ताड सीमा । दक्षिण दिशा पोन्ग
विडग रि सीमा । पश्चिम दिशा (113) मुरली वग ताड सीमा । उत्तर दिशा नडगली वत ताड सीमा गणेश
द्रवि- (114) ल स्वत गड ग्राम सीमा मन्त्र श्रीराजपुत्र मानमिह अपु तया श्रीगण (115)
बाल सकल्प तया ताम्रपट्ट मन्त्र कराड दिखाया पड वम श्रीगण तया गण (116) दपुत्र
पोन पवत वरजीवरा तया वरणीधर व पुत्र पौन की पाल्णा ॥ त (117-22) न मन्त्रि ॥ गणान्वोय
etc (123) निवितमिद पंडितलक्ष्मीकान्त ॥

TRANSLATION

Seal The command of the illustrious Balabhadrasarma

(L 3) Om Hail Obedience to the holy Ganesh ! In the year 1693 of the illustrious Vitrambika the Saka year 12, in the month of Karttika in the bright

fortnight, on the full moon day, the illustrious prince Manasimhavarman, son of the illustrious *Pandit* Balabhadra varman has, here, out of devotion to Lord Krishna donated the village named Simda in the *mandala* called Jasania to the Brahman Dharamdhara varman, son of the illustrious *Pandit* Ramapala, of the Bhairavija *gotra* of pure descent, with the sanction of the illustrious king Bahubhara with libation of water by means of a copper charter registered under the (*royal*) seal

(L 9) That is to be enjoyed, etc (as usual)

(L 10) Now (*the details in*) the *bhusha* One village (*called*) Simda in Yasaura has been granted. The boundaries thereof are. On the east the boundary (*extends*) from the Idola cave (*and*) the Tikari rock up to the Hujoti brooklet, on the south the boundary is (*marked by*) the stone parapet on the west the boundary (*extends*) up to the Simah field on the north the boundary (*extends*) as far as the Bhidgah path. Including¹ Sahana (*and*) Divali. The village thus bounded has been donated with libation of water by the illustrious prince Manasimha himself as well as on behalf of the illustrious king by means of a copper charter. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king for *Pandit* Dharamdhara as well as for the sons and grandsons of Dharamdhara.

(L 16) There is (*the injunction by*) the *Smriti* (here follow four customary verses)

(L 23) This has been written by *Pandit* Lakshminandana

NO 65 LAKSHMINARAYANA TEMPLE PLATE OF BALABHADRA

V S 1693

This plate* belongs to the temple of Lakshmi Narayana at Chamba and is kept now in the Bhuji Singh Museum there, bearing the catalogue number B 28. It measures 8½" high by 9½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 21 lines of which lines 15-17 occur in the left margin and lines 18-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The inscription refers itself to the reign of Balabhadra and is dated in the Sastara year 12 the V S 1693 on the 11th day of the dark fortnight of Chaitra which may be taken to correspond to Sunday, 12th March A D 1637. The charter records that the prince Manasimha son of Balabhadra donated the village of Gadoda in the Yasaura

* The inscription is to be taken as the copy of the original or in the original it is that of the original.

* N 41 of 4PR (V S 1693) 4 p 10. The inscription is the original which is a standard for Gadoda.

mandala to a Brahman called Gokulasur in of the Kaundinya *gotra*. According to the details in the *bhaskā* the donor owned a shop which was taken from him and in lieu of that he was given another shop.

The Yasaura *mandala* refers to the Yasaur *pragui* and the village Gadoda is perhaps identical with Gadesai there. The boundary village Bhalala is the same as Bhalela in the very same Yasaur *pragui*.

The grant was written by Pandit Ravihatta.

TEXT
 Seal { श्रीवल
 मद्रवम
 आग्या

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमत्पतिविक्रमादित्यस्य स (1 2) वत्सर १६९३ यास्य स्वत्सर
 १२ चतुर्मासि वृष्णपक्षे ति (11 3 5) श्री एकादश्या श्रीरामराम etc (1 6) श्रीमदवल्लभमणिज
 परमोद्धारचरि (1 7) तनकलगुणचरि[पु]ज्ज[श्रीमद्राजप]पुत्र मानमिहवमणान श्रीकु (1 8) एण
 श्रीनय यशौराग्यमङ्गल गडोडनाम ग्राम सीमाप्रमाण कौ (1 9) डिय मोनाय गोकलगमण ग्रामह (ह्रा)
 पाय मप्रवत तदनन समतानना (1 10) चद्रमयधम्हा (ह्रा) डम्बितियतमुपभुजनीय यष्कायिच सम वायो
 वा (1 11) न्यो वापहर्वा म्यात्त वडयो वड्या नरकपाती स्यात् ॥ अथ सीमा पूरव दिशा (1 12) मैका
 नाड सीमा । दपण दिशा टिपरि घोडी हट सीमा । पश्चिम दिशा घाण्टट (1 13) वत बुह्ल । डिभरा
 पाणी बुह्ल । गारोत वता बुह्ल । माम्हर हठ सीमा । उत्तर दिशा छोड (1 14) कार नाला नाड सीमा । भलाल
 गी खवा खर सीमा । गडोड नाम ग्राम इती सीमा म (1 15) मत मानमिह गोकलगजोग शाणन वरा दित्ता ।
 मान[मि]ह (1 16) श्रीदिवाण वल ताम्रपट्ट साथा करड दित्ता ॥ परममै- (1 17) श्री
 रा हट गोकल बाल छडावा निधी दा वदला श्रीदिवाण (1 18) छयील रा हट गोवल बाग दित्ता । एह
 श्रीदिवाण तथा मानमिह जपण (1 19) वम गोकल तश गोकल र पुर पात्र जोग पालणा । तत्र स्मृति ।
 वा (1 20) लनातग्रमो धम etc. (1 21) लिखितमिह पठितरविदत्तन ॥ शुभमस्तु ॥

TRANSLATION

Seal The command of the illustrious Balabhadraharman

(L 1) Om Hail! Obeisance to the holy Ganesa! In the year 1693 of the illustrious king Vikramaditya in the Saka year 12, in the month of Chaitra, on the 11th day of the dark fortnight, the illustrious prince Manasumharman, son of the illustrious P. M. Balabhadraharman has here, out of devotion to Lord Krishna donated the village named Gadoda with its fixed boundaries in the *mandala* called Yasaura to the Brahman Gokulasur in of the Kaundinya *gotra*

(L 9) That is to be enjoyed etc (as usual)

(L 11) Now the boundaries On the east the boundary extends as far as Maika, on the south the boundary runs below the Tipari rock, on the west the boundary runs below the path interrupted by the landslide below the Dibhari.

spring to the foot of the cattle track (and) under the *māmbharā* (creeper), on the north the boundary extends as far as the Chhodakora brook, inwards from the stream to Bhairav. The village named Gādhā thus bounded has been given as a rent-free grant by Manasimha to Gokala.

(L 15) Manasimha has got the copper charter issued on behalf of the illustrious king.

(L 16) The shop of Mañji Paruma has been taken away from Gokala. In its stead the illustrious king has given Chhayala's shop to Gokala.

(L 18) This, the crown-pious gift, should be preserved by the illustrious king and Manasimha for Gokala and Gokala's sons and grandsons.

(L 19) There is (the injunction by) the *Smṛiti* (here follows one verse)

(L 21) This has been written by *Pāṇḍit* Ravidatta.

May there be prosperity!

NO. 66. CHAMBA PLATE OF BALABHADRA. V. S. 1694.

This plate¹ was also in the possession of the former *Rajaguru*, *Pāṇḍit* Mohan Lal at Chamba. It measures about 8" high by 10½" wide excluding the handle on the left. In its top-left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines, of which lines 19-21 appear in the left margin and lines 22-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyah. The charter is dated in the Śastra year 13 V. S. 1694 on the 12th day of the bright fortnight of Magha, which may be taken to be equivalent to Wednesday, 17th January, A. D. 1698. It registers the king's gift of a village called Mathura, Mathuru or Madhuru in the *Saho mandala*, to the Brahman *Pāṇḍit* Padmanabhasarmaṇ of the Bhāradvāja *gotra*. As detailed in the *bhāṣa* portion, the donee had formerly been given several fields and home-steads at various other places. These former charities have been incorporated in the present charter.

The *Saho mandala* refers to the *Saho pargana*. The donated village is now known as Madhuruṇi. Of the other places mentioned in the record, Dadara is still known by that very name. Paḍona is possibly the same as Paduna which occurs in another inscription (No. 62) as well as Agharu is now called Agharum—this is mentioned also in an earlier inscription (No. 23). Kotla is identical with the present Kotla and Sabhru is the same as Sabhan. These are all in the *Saho pargana*. Dugar is to be identified with Diggai in the *Pañja pargana*. Thakurula is identical with Thukula in the *Simluta pargana* of the Bhatta *wasmat*. It occurs also in an earlier record (No. 20).

The charter was written by Lakshminkanta.

Text
Seal { श्रीवल
भद्रवम
आग्या

ॐ स्वस्ति श्रीगणेशाय नम ॥ श्रीमद्विक्रमसिद्धवत् १६९४ श्रीसास्त्रमवत् (11 2 4) १३
माघमास शुक्लपक्ष त्रितीय द्वादश्या श्रीगमराम etc (1 5) श्रीमदवलभद्रवमदवनान् श्रीगण-
प्रीतय शाहोमटलमध्यतो म (1 6) ठुरान्पनामश्राम सीमाप्रमाण भारद्वाजगोत्राय पण्डितपदमनाभगमण
वा (1 7) ह्याणाय सप्तत्त(त्त)स्तदनन ससनाननाचद्रसूयद्रह्याडस्थितिपयतमुनमुज (1 8) नीयो
य कश्चिमम वगयो वान्या वापहता म्यात्स वडयो वडयो नग्वपाती स्यान् ॥ अय (1 9) भाषा ॥ गहो
मन्ना ग्राम १ डक । मडुड डाड र स्मत । इध रि सीमा । पूव दिशा (1 10) पडाणनि प्रडि हठ । दक्षिण दिशा । घपडयाणि
खडा ग्वार । पश्चिम दिशा । (1 11) अवाण ए नि प्रडि उपर नडल भूमि स्मत । उत्तर दिशा । कोटल र
गल (1 12) अदर मठए द प्रगट स्मत ॥ अय डाडर दि सीमा । कोटल रि दिशा प्रडि (1 13)
आरि । उत्तर दिशा किनोर नि खड ग्वार । पूव दिशा घण खड अदर ह्म्याड (1 14) स्मन्तह्याण मन्ता भग
२ दुइ पिनाउर तथा उत्तरा घरठाड दुइ शगवाड दुइ (1 15) स्मत । डिगर मव भग डक ह्याो र घरठाड मगवाड
स्मत ॥ ठकुराल (1 16) मव । लाहडी डक नुउव नडल तथा अट न ओनड स्मत । एह लाहडी (1 17)
वमवा कण्णवलि वावत घरठाड मगवाड स्मत । हठ डक कलवाण रा ॥ (1 18) अय १ गरलव घरठाड जुलैव
दि शम श्रीमा प्रमाण श्रीविवाण पट पाट दिति (1 19) एह सकण पित्रो क श्रीराए पट पाड दित अग
श्री (1 20) राए द वड द पुत्र पोत्र एह भम पदमन्नाभ द पुत्र पोत्र की (11 21 22) पाण्णा ॥ पाण्णान्परमो
वम etc' (1 23) लिखितमिद श्रीलक्ष्मीकानन ॥

TRANSLATION

Seal The command of the illustrious Balabhadravarmaman

(L 1) Om Hail Obeisance to the holy Ganesa! In the year 1694 of the illustrious Vikramarka, the glorious Śāstra year 13, the month of Magh the bright fortnight, on the 12th day, the illustrious P M Balabhadravarmadeva has here out of devotion to Lord Krishna granted a village called Mathura to the extent of its boundaries in the *Saho ma idala* to the Brahman *Pundit* Padmanabhasarmen of the Bharadvaja gotra

(L 7) That is to be enjoyed, etc., (as usual)

(L 8) Now (the details in) the *bhasha* In Saho one 1 village (called) Mathura together with Dadara The boundaries hereof are —On the east below the declivity of P donr on the south inwards from the Dhapadyani rivulet on the west above the descent of Agharu including the *Nevula* land on the north within the pass of Kotela, including the watermill of Mathura Now the boundaries of Dadara — Inwards from the declivity in the direction of Kotela on the north inwards from the stream of Kinola on the east within the Dhana rivulet, including Hanyada In Sahrana two 2 *bhangas* (of land) including two homesteads together with two kitchen gardens belonging to Pinau and Uta in Digara one *bla ga* (of land) including the homestead along with the kitchen garden, belonging to Hago in Thakurila one *lalada* including the Ludagha brooklet three *atus* of dry land the homestead together with the kitchen garden belonging to Karonvali Basandi

one shop belonging to Kalvana, (one) 1 mango (tree called) Garalaba (and) the homestead belonging to the Jyahnaka—all these to the extent of their boundaries have been granted by the illustrious king by means of a charter. These former donations, the illustrious king has incorporated in (this) charter. In future the sons and grandsons of the illustrious king are to preserve this pious gift for those of Padma nibbhi.

(L 31) (L 1 follows one customary verse)

(L 23) This has been written by the illustrious Lakshmikanta

NO 67 SEI PLATE OF BALABHADRA, V S 1695 (?)

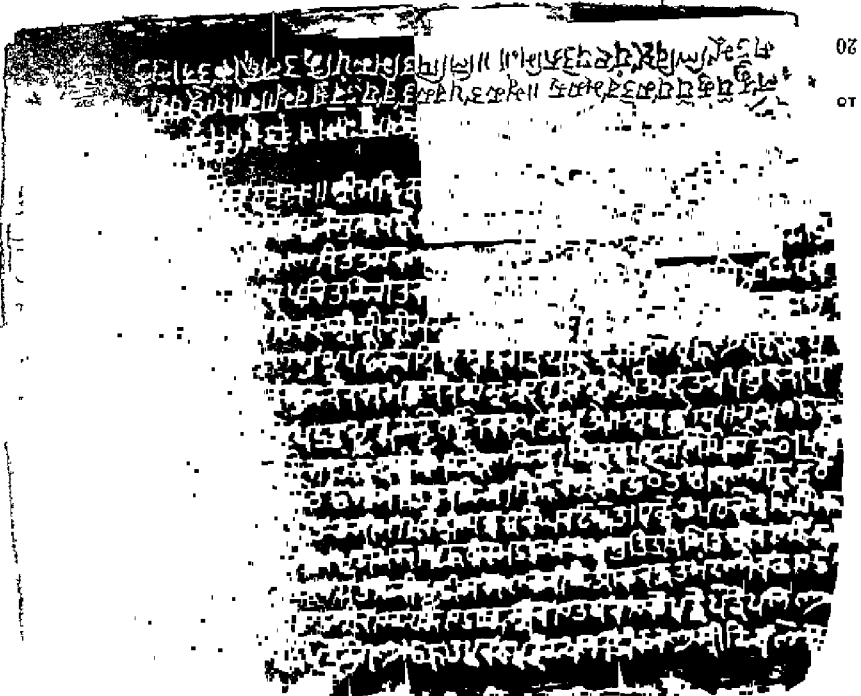
(Plate XXVII, A)

This plate is reported to have been owned by one Byaja at the village of Sei in the Gudyā pargana. It measures $10\frac{1}{2}$ " high by 14" wide excluding the pierced middle on the left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. Below the seal is engraved the word *sahi*, also in Nagari, the significance of which has been discussed above.² It is, however, unusual that both the seal and the word in question occur together in this plate, as usually one of the two is deemed enough to serve the purpose. The inscription covers 20 lines in all, of which lines 16-17 appear in the left margin and lines 18-20 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyah. The charter is dated in the Śastra year 15, V S 1695, on the 5th day of bright fortnight of Vasaakha. The Vikrama year corresponding to the Śastra year 15 should be 1696 and not 1695 as stated in the record. The mistake is probably due to an oversight on the part of the writer. The case is of a common occurrence: do we not all of us, through the force of habit, very often, in writing, inadvertently refer still to the 'old' year for weeks together after the 'new' one has set in? Thus, in the present instance the intended Vikrama year is conceivably 1696. The given date may therefore be equated with Sunday, 28th April, A D 1639.

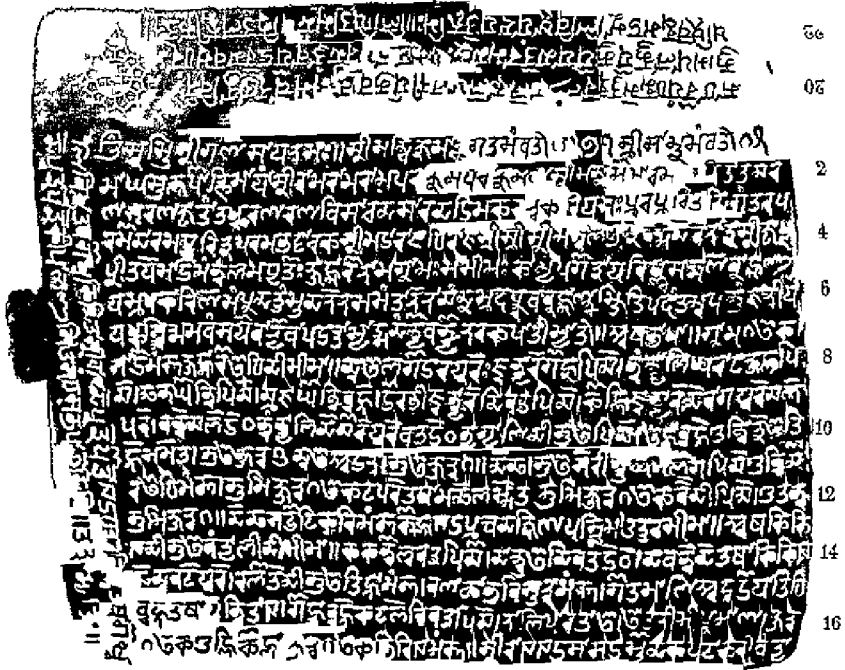
The inscription records that the king granted a village in the Sungala mandala to a Brahman, Jindūsarman by name, of the Atri gotra. From the details in the bhūsha portion, it is evident that the same village was formerly held by one Birama, evidently as a *śasana*, that he died by eating opium and that after his death the king transferred the grant to Jindū and his son. Some expressions in that part of the record are rather obscure, so that it is not clear whether Birama's death was a case of suicide or whether it was a mere accident. It also appears that the king was present at the spot at the time of Birama's death and that he performed a sort of *śraddha* of the deceased by treating Jindū and his son to a dinner, who seem to have received the village, the property of the deceased, as *dakshina*. The name of the village is variously given as Syaya, Syeha, Syahu, Syahu or Gudyā 'pargana' Sungala, which is mentioned as the provenance of the plate, in the Inscription, is now a village in the same Gudyā pargana.

A.—SEI PLATE OF BALABHADRA V S 1695 (?)



SCALE ONE HALF

B.—LAASHMI NARAYANA TEMPLE PLATE OF BALABHADRA V S 1697



SCALE ONE HALF

SCR. FY. OF INDIA, CALCUTTA

The king showed a special favour to Jimdū by granting him a status equal to that enjoyed by the *Pandits*, *Purohīts* and others at the capital city of Chamba. The charter was written by *Pandit* Lakshmīkānta.

TEXT

Seal { श्रीवल-
भद्रवर्म-
आग्या

सही

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कमवत्सरे १६९५ श्रीगणेशसंवत् १५ वैशा- (11.24)
खमासे मेषरासि(णि) दिव्य(स्थिते) भास्करे शुक्लपक्षे त्रयो(यो) पचम्या(स्या) श्रीरामराम ओ० (15)
.... श्रीमद्वलभद्रवर्मदेवते सुगलमंडलमध्यत. रथ- (16) याम्यो ग्राम सीमाप्रमाणस्ताम्रपट्ट कारयिहा(त्वा)
अत्रिशोनाय जिदूजमणे व(श)ह्मणाय कृष्णार्प- (17) श्वद्वया पुनरपि मप्रदत्त(त्त) न्नदनेन
ससंतातेनाचद्रसूर्यवह्मणस्थितिपर्यंतमुपभृ(भु)जनीयो (18) परकञ्जिन्मम वशयो वाम्यो वापहर्ता म्यात्स
दध्यो वदध्यो नरकपाली स्यात् ॥ अथ भाषा ॥ ग्राम १ इक (19) स्येह डवि दी सीमा । पूर्व दिशा । कुडोलु
री सीमा दक्षिण दिशा । निरुख पट थालो पिचो ताड । पञ्चि- (110) म दिशा त्याह्म पाणी पिचो ताड
सीमा । उत्तर दिशा । निह्मोरे शुक्लेरा हेठे ताड । बण गोह्मा ठठे (111) वत्याहे पाणी स्मेत गलू वैही ताड
सीमा । मूरेडी खडा व्यारे घराटे स्मेत । वुडेइ पचरोलु पिचा । (112) ह्मयाणी पाणी पिचा ताड । एह
सीमा स्यही मंझ । स्यहु वीरम ह्मपु खाड मुया तित निमित्त श्रीराए जिदु (113) तथा जिदूरे पुना कछाहडा
गलाया ता फिरी स्यही शाशण करी द्विती । कर कुत मडपी वाळ एह (114) सभ इह्मा की श्रीराए
छडी । एह श्रीराए दा वर्म एह धर्म श्रीराए तथा राए के पुने पोत्रे पालणा (115) स्याह जिदु तथा जिदु
दे पुत्रे पोत्रे भोगणा । इह्मा उत्र राजपुत्रे दवल नाही करणा श्रीदिवाने न- (116) पु मझ कीते । जे पचायत
ब्राह्मण माह्णु चव्याळ पडि- (117) त पुरोहित जोह्मा शाशण सादे तीह्मा जीदु तथा जीदु दे पुत्रे पोत्रे
(11.18-19) खाणा साधारोय etc. 1 (1.20).....लिखितमिव पडितलक्ष्मीकानेन । शुभ ।

TRANSLATION

Seal : The command of the illustrious Balabhadravarmen. Approved.

(L. 1) Om. Hail! Obeisance to the holy Ganeśa ! In the year 1695 of the illustrious Vikramārka, the glorious Śāstra year 15, the month of Vaiśākha, the sun having entered the Mesha rāśi, in the bright fortnight, on the 5th day, the illustrious P.M. Balabhadravarmadeva has granted again a village, called Syaya, to the extent of its boundaries, in the Sungala mandala, by way of a dedication to Krishna to the Brāhman Jimdūśarmen of the Atri gotra, by means of a copper charter.

(L. 7) That is to be enjoyed, etc., (as usual).

(L. 8) Now (the details in) the bhāshā . Ono 1 village (named) Syeha. The boundaries hereof are :—On the east the boundary is (marked by) Kumdolu ; on the south (it extends) as far as the split rock behind Śālo ; on the west the

¹ See below, p 178.

boundary (*runs*) as far as the Lyahla brooklet, on the north the boundary (*extends*) as far as the base of Nihlor of Sukla including the Balyahra fountain below the forest trail up to the ridge of the pass including the watermill (*situated*) on the near side of the Muredi stream behind Dhudai (*and*) Padharolu as far as the Kahlyam fountain. All these boundaries are in Syahi. Birama of Syahi ate opium and died of that. On that occasion the illustrious king fed Jimdu and Jimdu's son on *laddu* and afterwards gave (*them*) Syahi as a rent free grant. They have been exempted by the illustrious king from all levies and taxes in cash and kind. This is a pious gift by the illustrious king. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king (*while*) Jimdu and Jimdu's sons and grandsons are to enjoy it. Upon these (*donees*) the princes are not to cause any imposition. The illustrious king has taken (*them*) into his own care. (*so that*) Jimdu and Jimdu's sons and grandsons may enjoy (*this grant*) in the same manner as the Pamchayat Brahmans commoners *Pandits* and *Purohits* of Chamba to whom enjoy a rent free grant.

(L 18) (Here follow two customary verses)

(L 20) This has been written by *Pandit* Lakshmikanta
Prosperity!

No 68 LAKSHMI NARAYANA TEMPLE PLATE OF
BALABHADRADEVA V S 1697
(Plate XXVII B)

This plate¹ belongs to the temple of Lakshmi Narayana at Chamba proper and is now deposited in the Bhuri Singh Museum there bearing the catalogue number B 29. It measures about 10½" high by 13" wide excluding the short handle on its left. In its top left corner there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 22 lines in all of which lines 18 19 appear in the left margin and lines 20 22 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyahi. The charter is dated in the Śīra year 16 V S 1697 on the full moon day of Magha which may be held to correspond to Saturday 16th January A D 1641. It registers the king's gift of a village called Kūmāro in the Saho *mandala* to his cook the Brahman Vishnusarman of the Kaśyapa *gotra*. In the *bhasha* portion, the name of the donee is coupled with that of another person namely Gorkhu who might be related to him as brother. This section of the record describes the donated area in great details all of which are not quite intelligible. Several villages are mentioned along the boundaries most of which are identifiable. The donated village itself is said to be no longer existent now. Dula Judyara Dharu Tapara Tikari and Dadari are all in the Dulo *pargana* and are now known by their slightly modified names Ohli and Bhuri are in the Bhaḍliham *pargana*. They are mentioned also in some earlier charters (Nos 21 and 23 Bhuri Nos 11 and 12 Ohli).

¹ No 48 of A I B I S V C 1903 94 p 10. The name of the locality given as Kāhūmāro is a mistake for Kūmāro.

the garden in the wet (*land*) of Judyara, beyond the watercourse, beneath the larger watercourse, inwards from the Damdyah terrace, below the path behind the land of the Bhy gyani, including all the three oblong fields below these—there are two 2 *lunas* of land one and a half 1½ *lunas* of land four oblong fields behind the crown lands (*called*) Dugha (*and*) Maloga, one 1 *lunu* of land including Topara and Machhela, one 1 *lunu* of dry land behind the *bardi* (*tree*), one and a half 1½ *lunas* of wet land at Saho Tikari. These are the boundaries on the east, the south, the west and the north

(L 13) Now the boundaries of the *bamnyah* land belonging to Kikia, behind the Kibadlu path below the path of Dadui inwards from the junction of two *thas*, (*one*) leading to Dabada's (*house?*) and (*the other*) to Kikia's (*house?*) the land of Ralota being theirs (*ie* of Dabada and Kikari) the forest and the hill slope being Vishnu's below the (*one*) *atu* (*of land*) of Gotamani and (*extending*) up to the steps below the footpath, behind the path along the bank, as far as the farther side of the brooklet—this much is the extent of the boundaries

(L 17) One 1 *lunu* of wet land at Okli one 1 *lunu* at Bhuria

(L 17) The illustrious king has given this gift as a *hastodaka* grant to my son Vishnu and Gorkhu. The sons and grandsons of the illustrious king are to preserve this pious gift for those of Vishnu and Gorkhu

(L 19) There is the *Siradi* (here follow two customary verses)

(L 22) This has been written by *Pandit* Lakshmikanta

No 69 CHAMBA PLATE OF BALABHADRA V S 1697

This plate was in the possession of Chhunphanan, Podhi, Mangnu and others at Chamba the very individuals who had two more plates with them (Nos 55 and 56). It measures 6½" high by 8½" wide including the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription covers 18 lines in all of which the last three run inversely in the top margin.

The language is partly Sanskrit and partly Chambyah. The record is dated in the Śastra year 16, V S 1697, on the full moon day of Phalguna which may be held to correspond to Monday 15th February A.D. 1641. Its object is to register the king's gift of a village called Sarotha together with a hamlet named Chhmana in the Jasora mandala to a Brahman named Murkandeyasarma of the Bhuradvaja *gotra*.

The Jasora *mandala* refers to the Jasaur *pargana* in the Churah *wazarat*. The donated village still exists and has its name unchanged, while Chhmana is probably to be identified with the modern Chhmanen.

It may be observed that the present charter is chronologically the last of the known records of Balabhadra's reign.

It was written by *Pandit* Lakshmikanta.

TEXT

Seal { श्रीवल-
भद्रव-
मं अग (आग्या)

ॐ स्वस्ति ॥ श्री गणेशो (सा) य (घ) नम ॥ श्रीमद्विक्रमार्कमवत्सर १२९७ श्री शा (1 2) सासिवन्
१६ फल्गुनमासे शुक्ले पक्षे पूर्णमया त्रिधा ॥ श्रीचल्य (11 3 4) कपुर वान्तव्य etc (1 5) श्री
(1 6) बलभद्रवर्मण श्रीकृष्णप्रीतये जसोरेमडलमध्यतो ॥ सरोय न-(1 7) मयम चि ह्वण समेत ॥
वय सीमा विमानत ॥ पूर्व दिशा जुज्वर । (1 8) दि बहि ॥ दक्षण दिज युकोड बहि दि सीमा । पन्चम
दिश । नवा (1 9) णि पाणि दि सीमा ॥ उत्तर दिज बजेडि दि बहि दि सीमा । वज्रवये (1 10) व । गलेणि
धराटे समेत सीमा प्रमण ॥ भारद्वाज गोत्राय (1 11) मार्कण्डे अर्मण ब्रह्म गाय थीराज परम्वे दिशप्ति कृत्वा
ताम्रपट्ट (1 12) मुद्रा कारयित्वा सप्रदान ॥ अय भावा ॥ सरोय नाम ग्राम सीमा प्र- (1 13) माण
श्रीदिवणे मर्कण्ड की हस्तोदक दिता थीराए द वग द । होन (11 14 15) तिनि प्रतिपाल करण मार्कण्डे
द वसे द मोयण ॥ पालनल्पमो घम etc (1 16) भुजेक हम समत दिता लिप्या श्रीमीए भानमिघ हाजर
ए (1.17) घमं श्री बालभद्र वयदे होन तीनी प्रतिपल करणि (1 18) लीह्य पडत लक्ष्मीकनेन् ॥

TRANSLATION

Seal 'The command of the illustrious Balabhadravarmān

(L 1) Om Hail! Oboisance to the holy Ganesa! In the year 1697 of the illustrious Vikramarka, the glorious Śastra year 16, the month of Phalguna, the bright fortnight, on the full moon day, the illustrious P M Balabhadravarmān, in residence at the splendid city of Champaka, has, out of devotion to Lord Krishna donated the village called Sarotha along with Chahnanā in the Jasoṛa *mandala* to the Brahman Markandeyasarmān of the Bharadvaja *gotra*, who had made a request to the illustrious king for that, by means of a copper charter under the *(royal)* seal the donated area being bounded on the east by the ridge of Jūmjara, on the south by the Sukeda ridge, on the west by the Nivani fountain, on the north by the ridge overgrown with *baṇṇ* trees,— and including the Galem watermill as well as the *baṇṇ* trees used for fodder

(L 12) Now the *blashā* The village called Sarotha to the extent of its boundaries has been granted with libation of water by the illustrious king to Markande The descendants of the illustrious king are to protect (*this grant*), while those of Markande are to enjoy it

(L 14) (Here follows one customary verse)

(L 16) The grant has been made in the presence of Bhujeka Hamsa, and written in that of Ma Manasimha This pious gift is to be preserved by the successors of the illustrious Balabhadra

(L 18) (*This*) has been written by *Pandit* Lakshmīlanta

This plate¹ belongs to the temple of Chamunda *devi* at the village of Mindhal in the Such *parvana* of the Pangri *wazarat* and is now kept in the Bhuri Singh at Ch and a proper, where it bears the catalogue number B 30. It measures 12 by 10¹/₂ inches wide including the pierced handle on its left. In its top left corner is written the word *sahi* in Nagari characters. The inscription consists of 21 lines, of which line 14 appears in the left margin, lines 15-17 run inversely from the top right and lines 18-21, comparatively very short ones, occur on the right side.

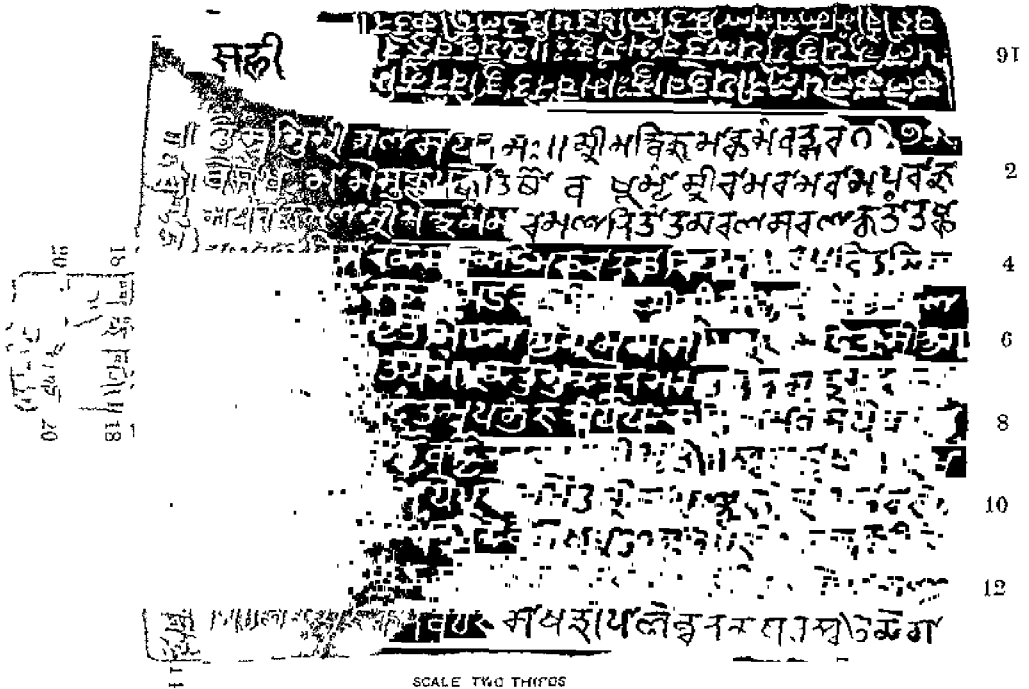
The inscription is partly Sanskrit and partly Chambyali. The inscription is dated in the Vikram Sambat 17 V S 1698 on the 8th day of the bright fortnight of the month of Chaitra which may be taken to correspond to Thursday 8th April A D 1641. It records that King Prithvisimha donated the village of Mindhala in the Pangri *chak* together with the residents of that village to the goddess Chamunda. We learn from the record that Prithvisimha had come from Kulu and offered the goddess when he made his gift to her, and that the *wazarat* of Pangri was in the charge of Dayoda Bajo. The term *dayoda* means, 'son of a nurse' or 'nurse' Prithvisimha when an infant was protected and taken to Kulu by a nurse called Batalo of whom we shall learn more in a later inscription. According to a tradition this Batalo had two sons named Ajo and Bajo. This latter is identical with the one mentioned in the present record as the officer in charge of the Pangri *wazarat*.

The significance of the gift of a village along with its inhabitants in the present instance is this that the villagers of that place thenceforwards were to be regarded as subjects of the deity to whom as such, they had to render their services and pay all dues and no longer to the king. The inscription specifies the services to be rendered and dues to be paid by the villagers. Some expressions in this specification are, however, too obscure. This includes the levy of a ram to be offered by the villagers to the deity as dues for grazing their sheep and cattle on the mountain range of Gadha.

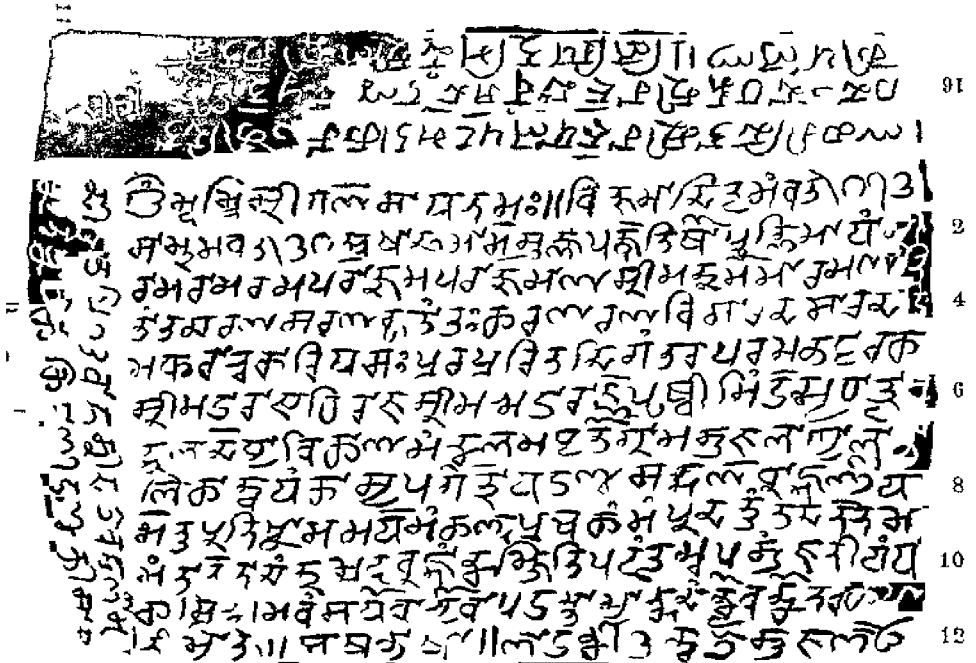
This Gadha Dhar is now known as Gaddi Dhar. It is the hill against the slope of which Mindhal, Mindhala of the inscription is situated.

The inscription was written by *Pandit Lakshmankanta*.

It may be observed that the present inscription does not mention Prithvisimha as *Chambadhipati* which epithet is applied to him in the next charter issued three years later. Here he is said to be on his visit from Kulu to the temple of Chamunda at Mindhal. Probably he was on his way to the city of Chamba, where he was to succeed to the throne.



SCALE TWO THIRDS



SCALE TWO THIRDS

TEXT

सही

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमांक्यवत्सरे १६९८ (॥ २४) वैशाखमास शुक्लपक्ष तिस्रो
व पटस्या श्रीरामराम etc (१ ५) श्रीपञ्चोत्सिहव्रमण (१ ६) पाटोमडल मध्यतो मिमलात्यो ग्राम-
सीम प्रजसहित श्रीमग (१ ७) वतीचामुडापीनये सपदनस्तदनन ससतावेनाच द्रस्यग्रव (१ ८)
ब्रह्माडस्थितिपर्यन्तमुपसृजनीया य कश्चिन्मम वधयो वा जन्मा (१ ९) वापहर्ता स्यात्स दडया वद्धयो
नरकपाती स्यात् ॥ अय भाषा ॥ वाम (१ १०) इक मिमल सीमाय प्रज समन श्री चामुण्डा की श्रीमहागज
पृ (१ ११) श्रीसिंह कुलूर चामुण्डाय द वैभाष प्र २१ जाइ पुजी सवरूप करो दिता (१ १२) एह श्री
राज दा धम श्रीराज तया राज द पुत्र पोत्र अग पाल्पा (१ १३) सिवउ द प्रज वने उषज दाव दीपल उन
दयर अ इ द या (॥ १४ १५) व धार वा होडा दणा ॥ माधुरीय etc^१ (१ १६) दयोड दाजो री (१ १७)
वजोरी मज शामग दिता लिखित पडित ल [हमी] कातन ॥ (१ १८) अस्तसवत ॥ (१ १९) १७
(१ २०) धूवणकार अज (१ २१) ण जीवमशु ॥

TRANSLATION

Approved

(L 1) Om Hail Obeisance to the holy Ganesa! In the year 1698 of the illustrious Vikramarka the month of Vaisakha, the bright fortnight, on the 8th day, the illustrious P M Prithvisimhavarman has donated the village called Mimdhala with its (fixed) boundaries together with its inhabitants, in the Panga mandala, to the holy divinity Chāmunda, out of devotion to her

(L 7) That is to be enjoyed, etc (as usual)²

(L 10) Now the *bhaskar* One village (called) Mimdhala, with its (fixed) boundaries together with its inhabitants, has been donated by the illustrious king Prithvisimha with libation of water, to Chāmundā on the 21st day of Vaisakha when he came from Kulu to (the temple of) Chāmundā and worshipped her

(L 12) This pious gift of the illustrious king is in future to be preserved by the illustrious king as well as by the sons and grandsons of the king

(L 13) The people of Mimdhala are pledged to A ram is to be given as dues (for grazing sheep and cattle) on the Gadha Dhar

(L 14) (Here follows one customary verse)

(L 16) This grant has been given in the Pauri of Dayoda Baje

(L 17) (This) has been written by Pandit Lakshmikanta

(L 18) The Śastia year 17

(L 20) The goldsmith Arjuna son of Jivana (has engraved this)

¹ See below p 15

² Though the grant is in the present tense the temple belongs to the present as an endowment of the king. It is a reference to a Brahman resident at a temple. It may be taken here to refer to the present charge of the temple.

No 71 CHAMBA PLATE OF PRITHVISTIMHA; V.S. 1701

The plate is said to have been owned by one Bhat Duryodhan of Chamba proper, belonging to the Bhāradvāja *gotra*.¹ It measures 7½" high by 8½" wide excluding the handle on its left. In its top left corner is engraved the word *śahi* in Nāgarī characters. The inscription runs into 18 lines, of which lines 15-16 occur in the left margin and lines 17-18 inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstrīa year 20, V.S. 1701, the 13th day of the dark fortnight of Phālguna, which may be equated with Sunday, 14th February, A.D. 1645. It records the king's gift of one *lāhādī* of land at the village² of Bhuroda or Bhuroḍ to one Bhatta Gopālasarman of the Vādhula *gotra*, the Āpastamba *śākhā*, a Drāviḍa Brāhman, hailing from South India, on the occasion of his (king's) mother's *suddha śrāddha*. The donated land had previously belonged to one Haladhara.

It may be inferred from the mention of the *suddha śrāddha* of the king's mother that she had died about five years previously.

The charter was written by *Pandit* Lakshmikānta.

TEXT

सहो

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विजयमार्कवत्सरे ॥ (11 2-5) १७०१ शस्त्रसंवत् २० श्रीरामराज
to (1.6) श्रीचवविपति श्रीश्रीश्रीमन्महाराज (1 7) श्रीपृथ्वीसिंहवर्मदेवेनात्र श्रीरघुवीरश्रीतये
भूगोत्र- (1.8) रामगण्डलतो लामालिकका शक्तुभावापुलगागोत्राय (1 9) त्रिकुन्तिर्मलायापस्तभशास्त्रिने
दक्षिणाप्य नादिकाय (1 10) गोपालभट्टगर्मणे ब्राह्मणाय मातु शुद्धश्राद्धफाल्गुणकृष्णत्रयोदश्या सप्तम्या (L 11)
तदनेन ससलानेनाचक्रपूर्वेष्वयव्रह्मा- (1 12)) उन्मिषतिपर्यन्तम्भुजलीया य कविचन्मम वश्यो वाच्यो वा-
(1 13) पहातो न्यात्स दृश्यो वद्व्यो नरवपातो स्यात् । अथ भाषा । लाहरी १ (1 14) एक भुरोडि भक्षा कोहि
हृदये वावत श्रीराजे गोपाल को अपा- (1 15) हर हस्तोदक करि दितो श्रीपृथ्वीसिंहे तथ पुन पो- (1 16))
य भट्ट गोपाल तथा पुने पोने की अपण धर्म पालण (1 17)) स्वदत्ता etc³ (1 18) लिखितमिद लक्ष्मी-
राक्षपडितेन ।

TRANSLATION

Approved.

(L. 1) Om Hail 'Obeisance to the holy Ganeśa! In the year 1701 of the illustrious Vikramārka the Śāstrīa year 20, the illustrious P. M. Prithvistubhavaruadeva the ruler or the prosperous (sale of) Chamabā, has, here, out of devotion to the holy Raghurua, granted one *lāhādī* (of land) in the *mandala* called Bhuroda to the Drāviḍa Brāhman Bhatta Gopālasarman, hailing from the south, of a noble family, of the Vādhula *gotra*, of puro descent, a student of the Āpastamba *śākhā*, on the occasion of his mother's *suddha śrāddha* on the 13th day of the dark fortnight of Phālguna

¹ He is there a month and a half earlier than the original donor whose *gotra* is stated in the record to be Vadhula.

² Which is stated as *maḍal* in the inscription.

³ See below, p. 158.

(L 11) That may be enjoyed etc (as usual)

(L 13) Now the *blasha* One 1 *lalala* of wet land at Bhurodi which had belonged to Haladhara has been given as a *lastodaka* rent-free grant by the illustrious king to Gopala

(L 15) (*Thus*) their own pious gift is to be preserved by the illustrious Prithvisimha as well as by his sons and grandsons for Bhatta Gopala and his sons and grandsons

(L 17) (Here follows one customary verse)

(L 18) This has been written by *Pandit* Lakshminikanta

NO 72 CHAMBA PLATE OF PRITHVISIMHA VS 1702

(Plate XXVIII B)

This plate¹ was owned by one Nika Sibanotar and is now preserved in the Bhuri Singh Museum at Chamba proper having the catalogue number B 31. It measures about $7\frac{1}{2}$ " high by $10\frac{3}{4}$ " wide including the pierced handle on its left. In its top left corner is engraved the word *sahā* in Nagari characters. The inscription consists of 17 lines in all of which lines 13-14 appear in the left margin and lines 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter refers itself to the reign of Prithvisimha and is dated in the Śūtra year 21 VS 1702 on the full moon day of Āṣāḍha which may be equated with Saturday 28th June A.D. 1645. It records that Batvaladevi who had served as wetnurse to the king Prithvisimha gave two *lalalas* of land at the village of Bhujalā in the Vikana *mandala* to a Brahman called Hanusarinan of the Kasyapa *gotra* on the occasion of the inauguration ceremony of a bridge. The *blasha* portion mentions the donees as to be Kṛtvān.

The *mandala* of Vikana refers to the *pargana* of Bakan or Bahāni and the village of Bhujala is now called Bhujluni.

The bridge the inauguration ceremony of which is spoken of in the record is now no longer in existence. It was caused to be built by the said nurse Batvaladevi. It spanned the river Ravi near Nalhora the point where now a days there are the soldiers barracks at Chamba. The bridge was known as Batlo ra seu or Batlo ka-pul Batlo's Bridge. From there the road led to Nurpur Udaipur and Bakan. According to another tradition the bridge was called Dugura seu after the name of Batlo's husband. It is said to have been a wooden bridge though some say it was a *merejūla* that is a suspended rope bridge.

The charter was written by Lakshminikanta

गती

८ न्वस्ति श्रीगणनाय नमः । विक्रमादित्ये सवत् १७[०४]२ (1.2) शास्त्रसवत् २१ आषाढमासे
 शुक्लपक्षे तिथौ पूर्णिमाया धी- (11 3 5) रामराम etc. (1.6) श्रीमहाराजाविराज श्रीमन्महाराज्ये
 नृसीमिन्मेघ घान्ता व- (1.7) दृक्लादेव्या विकाणमडलमध्यतो ग्रामभुजलाग्याल्लाभा- (1.8)
 गिराज्य कथ्यमाणोराय हणुयर्मणे वाहण्याय (1.9) सेतुप्रतिष्ठासमये सकल्पपूर्वक सप्रवत्त तदनेन स-
 (1.10) सतानेनाचद्रमृग्येवह्याऽस्त्यतिपर्यन्तमुपभुजनीय य (1.11) क(दिच)न्मम वशो वान्यो वापहर्ता
 ज्ञात्वा वद्व्यो वदो नरवपा- (1.12) ती स्यात् ॥ जय भाषा ॥ लाहडी २ दुइ भुजले उ (1.13) जीङ्गन पि १२
 गह्र श्रीः नद्वक्ने स्येतु (1.14) प्रतिष्ठाइ की किट्वाणी हणु की गावा- () ण च(क)री विस्त श्रीराजे
 वाउ पद सहै वराइ भी दिता (1.16) ए वाइ दा धर्म श्रीराजे दे वशे दे हणु दे पुने पोने (1.17) की पालणा ॥
 त्रिविधमिदं नीलकर्मिणानेन

TRANSLATION

Approved!

(L. 1) On Hail! Obeisance to the holy Ganeśa. In the year 1702 of Vikrama-
 ditya the Śāstr year, 21, the month of Āshādha, the bright fortnight, on the
 11th moon day, during the reign of the illustrious P. M. Prithvisimha, his wet-nurse
 Batvaladevi donated, with libation of water, two *lāhadīs* (of land) at the village called
 Bhujālā in the *Vikāna mandala* to the Brāhman Hanuśarman of the Kāśyapa *gohā* on
 the occasion of the inauguration of the bridge.

(L. 9) That is to be enjoyed, etc., (as usual).

(L. 12) Now the *bhāshā* two 2 *lāhadīs* (of land) at Bhujālā, (where) twelve 12 *pida*
 (of seed corn can be sown), the noble nurse Batvala has given to Kitvāni Hanu by
 means of a charter on the occasion of the inauguration of the bridge. She also got
 him the charter duly approved by the illustrious king.

(L. 16) Thus pious gift of the nurse is to be protected by the descendants of the
 illustrious king for Hanu's sons and grandsons.

(L. 17) This has been written by the illustrious Lakshmīkānta

No 73 SARĀHAN PLATE OF PRITHVISIMHA, V S 1702

This plate is said to have been in the possession of Brāhman, Magnā by name,
 a resident of the village of Sarāhan in the Sāho *parānā*, and is now deposited in the
 Blum Singh Museum at Chamba proper, where it bears the catalogue number B, 32.
 It measures 6½" high by 8½" wide including the handle on its left. In its top left
 corner is engraved the word *sahi*¹ in Nāgarī characters. The inscription covers 20
 lines in all, of which lines 13-14 appear in the left margin, lines 15-17 are short ones
 and occur on the handle, lines 18-20 run inversely in the top margin, the last four
 letters of the last line continuing in the left margin.

The language is partly Sanskrit and partly Chambyāli. The charter refers itself to the reign of Prithvisimha and is dated in the Sastra year 21 VS 1702 on the 7th—*achala sapta*—day of the bright fortnight of Mūgha which may be taken to correspond to Tuesday 13th January A.D. 1646. It records again a gift of land by the king's wet nurse Batvalā or Batulā to a Brahman called Gorakhsarman or Sipvan Gorakhu of the Kasyapa gotra. The donated land lay at the village of Sahrana which is identical with Sarshān the provenance of the plate. The extent of the gift area is stated to be one *lahadi* in the Sanskrit part but in the *bhasha* portion it is said to be one and a quarter $1\frac{1}{4}$ *lahadis*, which appears to be the exact amount.

The charter was written by Lakshmanakanta.

TEXT

मही

स्वस्ति श्रीगणेशाय नमः ॥ श्री विक्रमांकसंवत् (1 2) १७ [० *] २ मासदशमवत् २१ सप्तमान शुक्लपक्ष अचलसप्त (11 3 5) म्या श्रीसमराम etc (1 6) श्रीमहाराजपक्षी (1 7) सिंहन श्रीधान्यवटवनम्या सह्यामडलमध्यतो (1 8) कामादिकैका सकल्पपूर्वक कायपगानाय गोर (1 9) शुभमण ब्राह्मणाय प्रदत्ता पुन श्रीराजा तात्रपट्ट (1 10) दत्त्वा सप्रदत्ता तदनन् ससतामना चद्रमूर्त्यत्रह्माडस्थि (1 11) तिस्रधनमुपभुजतीया य कश्चि मम वसयो जान्यो वा (1 12) पहत स्थाल वडयो वदव्यो नरकपाती स्यात् । मापा (1 13) लादडि १ जखर भी लाडो शय्या सह्याण (1 14) दी ५ ५ पज श्रीज घरठाड गवडाड खल समत । (1 15) तथा चोक व (1 16) अदु कषह (1 17) डो समत (1 18) श्रीदाइ बटला हन्नेवक मिवाणी गाखु की (1 19) दिता श्रीराज गाल मही वरी पदा करी दिता ए (1 20) धम दाड वा श्रीराज गोल्लु द पुन पोत्र कि फाल्शा निमित्त लक्ष्मीगत ।

TRANSLATION

Approved ¹

(L 1) Om Hail! Obeisance to the holy Ganesa! In the year 1702 of the illustrious Vikramarka the Sastra year 21 the month of Mūgha the bright fortnight on the (7th) *achala sapta* day under the illustrious king P.M. Prithvisimha, the noble wet nurse named Batvalā has given with libation of water, one *lahadi* (of land) in the Sahrana *mandala* to the Brahman Gorakhsarman of the Kasyapa gotra (which gift) the illustrious king afterwards confirmed by issuing a copper charter.

(L 10) That is to be enjoyed, etc (as usual)

(L 12) The *bhasha* (the land measure) $1\frac{1}{4}$ *lahadis* in words also one and a quarter *lahadis* at Sahrana (the c) five 5 *pidas* of seed corn (can be sown) including the homestead the kitchen garden and the threshing floor as well as one *atu* of *Lap-lap* belonging to Choka the noble wet nurse Batula has given as a *hastodala* grant to Sipvan Gorakhu. She got him the charter duly approved by the illustrious king.

¹ Wrongly called *manadala* in the inscription.

(L 19) This pious gift of the wet nurse is to be protected by the illustrious king for Gorukhu's sons and grandsons.

(L 20) (This) has been written by Lakshmikānta.

No. 74 LAKSHMI-NARAYANA TEMPLE PLATE OF PRITHVISIMHA;

V S. 1702

(Plate XXIX, A)

This plate belongs to the temple of Lakshmi-Nārāyaṇa at Chamba proper and is now kept in the Bhaur Singh Museum there, with the catalogue number B, 33. It measures about 10" high by 11 $\frac{3}{4}$ " wide excluding the handle on its left. A small piece has broken off from the lower left corner. In its top left corner is engraved the word *śahā*¹ in Nāgarī characters. It may be pointed out that the last line of the inscription, mentioning the engraver's name, is also in Nāgarī characters. The inscription consists of 22 lines in all, of which lines 16-17 appear in the left margin, lines 18-21 run inversely in the top margin and line 22 is marginally inserted in the top right corner.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śaka year 21, V S. 1702, on the full moon day of Phālguna, which may be held to correspond to Thursday, 10th February, A.D. 1646. Its object is to register the king's donation of a village called Gaḷā in the Nadha *mandala* to a Brāhman, named Chāṇḍabhaṭṭarman, of the Upamanyu *gotra*. The boundaries of the donated village are described in detail, but some of the particulars are not quite intelligible.

The Nadha *mandala* is now known as Rājnagar *parganā*. There is, however, a rivulet called Naḍhala, reminiscent of the old name of the *parganā*. The gift village Gaḷā is identical with the modern Gvelā or Guelā. Rerā is the same as Remrā, mentioned also in an earlier charter (No. 58). The terms *Rerālū* and *Chamḍbhūālū* mean 'resident of Rerā', and a 'resident of Chamḍbhū' respectively. This latter place is to be identified with the modern Chhambhūm, also in the Rājnagar *parganā*. In the *bhāṣā* portion the donated village is stated to be in Gadvāsā which cannot be identified.

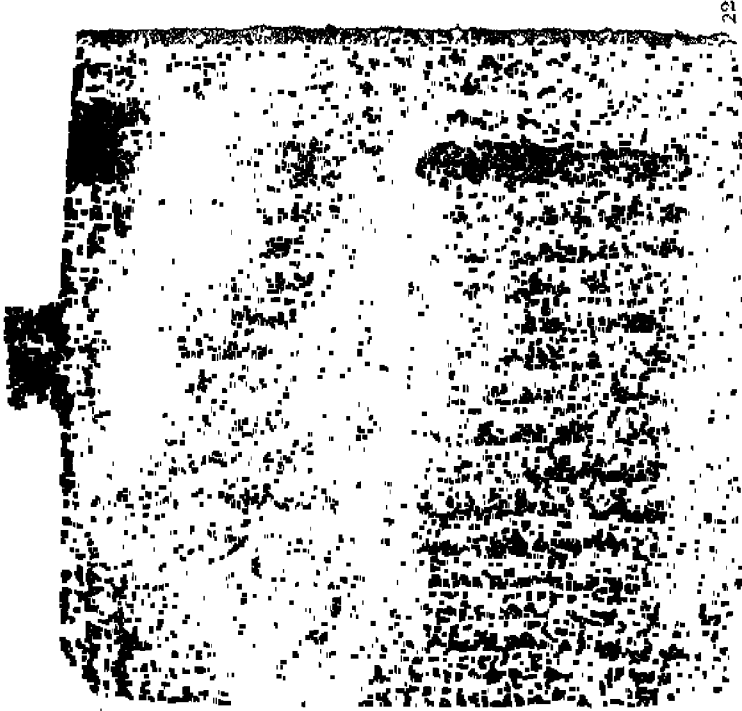
The charter was written by Lakshmikānta and engraved by the gold-smith Arjuna.

TEXT

ॐ नमस्ति श्रीगणेशाय नमः ॥ त्रिमद्विक्रमाकसवत्सरे १७०२ श्रीगणेश- (11.2-5) संवत् २१
 कान्तिमाने शुक्लपक्षे पौर्णमास्या श्रीरामराम (1.6) श्रीपृथ्वीमिहना नमः इत्यमरवत्तरे
 गेयारयसा- (17) मः सोमाप्रमाण उपमन्यगोत्राय भृगुर्भगवर्षण ब्राह्मणाय संप्र- () दत्तस्तदनन
 समवातेनाचक्षुष्यं ध्रुवश्च द्वाण्डम्विनियमनम् (1.9) पञ्जनीयो यजुर्विद्वन्मम वयसो वाग्यो वापहर्ता स्यात्.

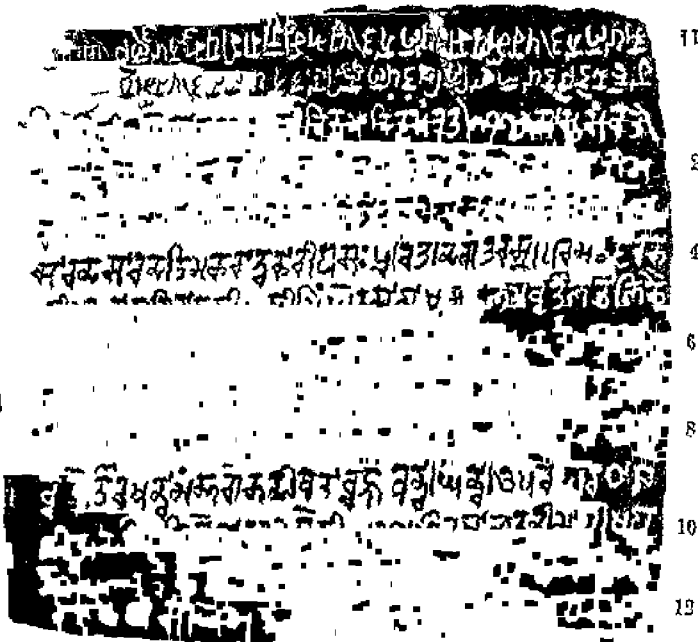
¹ See above p. 76, n. 2

A - LAKSHMI NARAYANA TEMPLE PLATE OF PRITHVISHMHA V S 1792



SCALE ONE HALF

B - DIVYAKHARI PLATE OF PRITHVISHMHA V S 1718



SCALE TWO TH PDS

BY OF INDIA CALCUTTA

दइयो बइयो (I 10) नरकपाली भ्यात ॥ अय भापा । ग्राम १ इक गला गइवाणा मझ (I 11) सीमाप्रमाण
इय दी सीमा ॥ पूव दिशा । ढप रि वही तथा अरउ द (I 12) गाहर अदर मुनोटिचौर तथा टिकर अदर उत्तर
दिशा ॥ नाल दी (I 13) सीड पाणी गलाणी चदर सतडी वही अदर होर बरी हठ मिड पि (I 14)
चल दी ह निवी अदर होर । रर दी वन उपर ताड भी माणी अठ होर (I 15) रर मय होर नाल दी सीमा होर
रगल दी कपाहडी दी नाला बदर (I 16) चित्ताल द ग्यालण बुद्ध गोहर हठ गल मय । नडे दी (I 17)
कनीड मय अदर दडगोड दी वही बाहर चत्वाल [दी] () भुड उपर भडोइ हठ डुन्पाणी वाड चदर सिड
प्र [मा] ण गैल दी । (I 19) श्रीमहारज भृश्वामिह गला मसीम भ्यग्याणी भुगभ की हस्तोदक करी दिता
(I 20) भुगभ द पुत्र कोत्र को श्रीरज द पुत्र कोत्रे अग पाउणा ॥ तन । स्वदना etc (I 21) लिखित
अश्वीकान्त श्री द्वाइ भ्मत लिखा (I 22) सुण्यार अजुण डकी]

TRANSLATION

Approved!

(L 1) *Om Hail* 'Obeisance to the holy Ganesa In the year 1702 of the illustrious Vilramarka the glorious Sistra year 21 the month of Phalguna the bright fortnight on the full moon day the illustrious P M Prithvisimha has granted the village called Gaila to the extent of its boundaries in the Nadha *maṇḍala*, to the Brahman Bhugarbhasarman of the Upamanyu *gotra*.

(L 8) *That is to be enjoyed etc (as usual)*

(L 10) Now the *bhasha* One 1 village (called) Gaila to the extent of its boundaries in Gaḍvasa Its boundaries are on the east within the ridge of the mound as well as the path to the leopard trap within the Sumoti terrace as well as Tikara on the north the streamlet forms the boundary within the Śelani spring within the Khataḍi ridge and inwards from the boundary of the adjacent (field) below the willow tree Further (the boundary extends) upwards as far as the path of Rera Eight *maṇḍis* (of land) at Rera are in addition And the brook forms the boundary The rest belongs to the Rerū (The land) beyond the brook below of Kapahaḍi below the quarters of the Chimalas beneath the path is included in Gaila (The land) within the Kaniḍa confluence of Nadha beyond the ridge of Dhadharoda above the field of the Chamblvalu under Bhadhori, within the Dulyam pond comes within the limits of Gaila.

(L 19) The illustrious king Prithvisimha has given Gaila with its boundaries (fixed as above) with libation of water to Bhya ugyani Bhugarbha In future the sons and grandsons of the illustrious king are to protect it for those of Bhūgarbha

(L 20) (Here follows one customary verse)

(L 21) (This) has been written by Lakshmikanta in the presence of the noble wet nurse (and engraved) by the goldsmith Arjuna

No 75 CHAMBA PLATE OF PRITHVISIMHA A S 1717

This plate¹ is said to have been in the possession of the present *Rajaguru*, Pandit Thakur Das at Chamb proper It measures about 7½" high by 9½" wide excluding the handle on its left In its top left corner it has

¹ See below p 176

* No 75 of A.P. 15 A.D. 1702 G. p 10

TRANSLATION

Seal Prithvisimhabrahman who owes his majesty to the holy Sita and Rama

(L 1) Om Hail ' Obeisance to the holy Ganesa ' In the year 1717 of the illustrious Vikramurka the glorious Sastra year 36 the month of Karttika the bright fortnight on the 12th day the illustrious princess Surupadevi the elder's sister of the illustrious P M Prithvisimhadevayarmān has donated one *lahadi* of land in the Bhadiha *manḍala* to the Brahman Bhagratha-armān of the Bhadravija *gotra* having got a copper charter issued by her brother, the illustrious king, Prithvisimha under his seal

(L 9) That is to be enjoyed etc (as usual)

(L 11) (*The land*) at Bhadiha (*yielding a revenue of*) 2 *khāris* of paddy annually consisting of 1 2 *lunus* three and a half 3½ *lunus* 1 *lunu* over the precipice half ½ *lunu* over the precipice 1 field of Khapalodi one 1 *lunu* of Sunnyahrana 1 one 1 *lunu* of Lenu three fields of Khapalodi the homestead of Bhuma, including the threshing floor and the *laphadi* has been given with libation of water by the illustrious princess Surupadevi to Dadu Bhagratha on the occasion of the inauguration of the hospire having got him a charter issued by the illustrious king

(L 16) the pious gift of [Surupa]devi is to be preserved by the sons and grandsons of the illustrious king for those of Bhagratha

(L 18) (Here follows one customary verse)

(L 19) This has been written by *Pandit* Lakshmikanta
Prosperity!

No 76 DIVKHARI PLATE OF PRITHVISIMHA VS 1718

(Plate XXIX B)

The provenance and ownership of this plate¹ could not be ascertained but since the land granted herein is stated to be in the vicinity of the village of Divkhari in the Sach *pargana* it is named after that village. It measures about 7" high by 8" wide excluding the handle on its left. In its top left corner it has a circular seal with a Nagri legend containing the king's name. The inscription consists of 14 lines, the last two lines running inversely in the top margin.

The language is partly Sanskrit and partly Chambaḍi the Sanskrit portion being full of mistakes. The charter is dated in the Sastra year 37 VS 1718 on the 5th day of the bright fortnight of Śravana, which may be equated with Sunday 21st July, A D 1661. It registers the king's grant of one *lahadi* of land between the two paths one leading to Sacha and the other to Divkhari, in the Sacha *manḍala*, to a Brahman called Pragadisasarman of the Katiyama *gotra*. The *dhada* portion mentions the *al* of the donee to be Matarama not a familiar one. The donee also

¹ No 3 of APRAS AC 10/3 of p 10

received a homestead formerly belonging to one Dītu, also referred to by his *al* Rayvā. The record mentions also two individuals, Khayvasa Makhana and Kotvāla Bidhā, who demarcated the donated land on behalf of the king. The *Śāch mandala* refers to the *Śāch pargana*, *Śācha* to *Sach*, the headquarters thereof, and *Divakhari* to *Divkhar*.

The charter was written by *Pandit* Lakshmikānta.

TEXT

Seal { श्री-
मीनाराम-
जनितप्रताप
पृथ्वीसिंह
ब्रह्मा

३८ स्वस्त्य श्रीगणेशाय नमः ॥ श्रीविक्रमादित्य सन् १७१८ वत्सम्बत् (11.2-4) ३३ धावणे मामे
पुण्ये पक्षे । पक्षमा विधा । श्रीरामराम फैल. (1.5) श्रीपृथ्वीसिंघेन शाचार्यमंडल-
[नम]तो प्राशालिकै-(1.6) का । कात्यायनगोत्राय प्राणीदास वर्मण ब्रह्मणाय सप्रवत् ॥ अथ माया (1.7)
लाहरी । एक कोह्ली । बीज पे ३ । १७ कोह्ली । माणि ३ ओतड । मि(मु)-(1.8) ड दी लगी दधी दि मीमा
वाचे दी दत परे दिवखरी दी दत (1.9) बुद्धे (ह्ने) हार खडा मझ गांर दी दता बुद्धे वडी घोडी उपरे
मरवाए (1.10) दीनु दि दिनि ऐं ठाउर रखे दी बगडाइ तथा लहरी मापी खय (1.11)) मे मखण हये
कोटवाले विविऐं हये अपणा घरम करी श्रीमहा- () राज पृथ्वीसिंघे मन्त्राल प्रणीदस की दीत ऐह् घरम
श्री-(1.13-14) राजे दने ऐह् पाळण लिखित प लक्ष्मीकांतन पालनात् परमो धत्

TRANSLATION

Seal: Prithvisimhabrahman who owes his majesty to the holy Sitā and Rāma

(L. 1)¹ Om Hail ! Obeisance to the holy Ganeśa ! In the year 1718 of the illustrious Vikramāditya, the Śāstra year 37, the month of Śrāvana, the bright fortnight, on the 5th day, the illustrious P M Prithvisimha has granted one *lāhadī* (of land) in the *mandala* called Śācha to the Brāhman named Prāṇidāsaśarmaṇ of the Kātyāyana gotra.

(L. 6) Now the *bhāṣā*. One 1 *lāhadī* of wet land—3 *pedas* and 17 (*māns*) of seed-corn being the (measure of the) wet land, adjoining to 3 *māns* of the dry land —, the boundaries hereof are— beyond the path to Śācha, below the path of Divakhari, and below the cattle track within the rivulet, above the big rock. The homestead of Dītu has been given This spot — the homestead of Rayvā—, and the one *lāhadī* measured by Khayvasa Makhana and Kotvāla Bidhā, have been given by the illustrious king Prithvisimha, a pious gift by himself, to Maṭṭarala Prāṇidāsa.

(L. 12) This pious gift of the illustrious king should be preserved.

(L. 13) (This) has been written by *Pandit* Lakshmikānta.

(Here follows one customary verse.)

¹ See below p. 177.

SCALE TWO TH RDS

[illegible]

C R RRA
2277 E 30 500 S3

SCALE ONE HALF

SHREE Y OF INDIA CALCUTTA.

गितव (वा)- (1 11) सिने समोदानामडल्ल पट लामालिका मगूहा मप्रद- (1 12) तात एताभ्या
स्वर्गान्प्राप्तमुपभुजनीवा राजा एताभ्य स्वधर्म । (1 13) पालनीय ॥ अयभावा ॥ समोटे मझा गोझ दी
(1 14) छि राहुडी मसाड वल्लभद्रगिगि तथ विहारी- (1 15) गिरि समेन श्रीमहाराजे श्रीगमुसिहे धर्म की-
(1 16) ता एह धर्म इत्ता की महाराजे दे वणं दे पाळणा ॥ (11 17 18) भुपो भुयो भाविनो etc.¹

TRANSLATION

FEEL This is the seal of the illustrious Śātrusimha who has acquired the
unction through the favour of the holy Rama

(L 1) Om Hail ! Obeisance to the holy Ganeśa ! In the glorious (*Vikrama*)
year 1740, the Śāstra year 54 the year 15 of Śātrusimha, the month of Vaisākha, the
bright fortnight, on the 12th day, the illustrious P M Śātrusimhadeva,² has granted
a *land* (of land) together with the homestead in the *mandala* called Samota to
Gusāi Balahhadragiri, a disciple of Rāmesvaragiri, a resident of Gardhamta (?).
The same may be enjoyed by both³ of them, adhering to their creed⁴ The king should
rejoice in his pious gift for them

(L 13) Now the *bhāṣā* the illustrious king Śātrusimha has made a gift of six
tanās (of land) out of his personal property at Samota to Gusāi Balahhadragiri and
his associate Pāmagiri This pious gift is to be preserved by the king's descendants
for them.

(L 17) (Here follows one customary verse)

No. 78 CHAMBA PLATE OF UMEDASIMHA, VS 1805

(Plate XXX, B)

This plate⁵ is reported to have been in the possession of the former *Rājaguru*
Paudt Mohan Lal, at Chamba It measures about 9½" high by 11½" wide excluding
the handle on its left In its top left corner is engraved a circular seal with a four line
legend containing the king's name In the present instance it is not only the legend
that is written in Nāgarī characters, but the whole of the inscription, too, is in that
script The inscription consists of 27 lines in all, of which lines 19 21 appear in the
left margin and lines 22 27 run inversely in the top margin

The language is partly Sanskrit and partly Chambyālī The charter is dated in
the Śāstra year 24, VS 1805, Śaka 1610, on the full moon day of Māgha, which
may be equated with Sunday, 22nd January, A D 1749 Its object is to register the

¹ See below, p 17^e

² Among the conventional titles applied to the king, are some which are not met with in any of the previous
charters

³ The reference is possibly not to Balahhadragiri and his guru but to his disciples and Balahhadragiri as implied in
the *bhāṣā* portion

⁴ It is probably implied that in the event of any conflict on their part the grant might be confiscated
No 55 of *APJAS*, No, 1803 (4, p 10)

king's grant of a house site and two *lāhādīs* of land to a Brahman named Chakrapān of the Bhāradvāja *gotra*. The house site is stated to be situated in the locality called Ukhrūdā in the city of Champaka (Chambā) and to have belonged to Mā Ajah Singh. The locality is now known as Khrūdā Mohalla. The piece of land lay in the village of Kudā in the Hubār *parganā* of the Bhāṭṭi *wazīrat*, which is identical with the modern Kudā there.

The two gifts were made on separate occasions. That of land is stated to have been made on an occasion when Umedasimha visited Lahore. The gift was a *dakṣiṇā* to the *Pandit* for his reciting the *Durgā suprasati*, evidently invoking the blessings of the deity for safety and luck to the king during his journey. Such a journey in those days of poor communications was conceivably attended with risks and difficulties.

The charter was written by one *Pandit* Paurakanta.

TEXT

Seal { श्रीशङ्क-
सुराज्यस्यो-
मदेसिंह-
स्येय(य) मुद्रा

॥ ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विनायकसवत्सर । १८०५ ॥ श्रीशालिवाहनगाके (1 2)
नवम् १६१० (१६७०) ॥ शास्त्रसदत् । २८ ॥ माघ मास शुक्ले पक्षे पूर्णिमास्या त्रिंशो श्रीरामरा- (1 3 5)
म etc (1.6) श्रीमत् उमेदसिंहवर्मदेवेनात्र चपकपुरमाग्यत उग्रूडानामस्थानमध्ये श्रीश अज- (1 7)
बसिहस्य गृहस्थान सकलाहस्तोदकत भारद्वाजगोत्राय त्रिकुलनिर्मलाय त्रिस(स)-(1 8) ध्योपामवाय
पंडितचक्रपाणीशर्मणे ब्राह्मणाय सप्रदत्त अन्यत्न हृदाराण्यश्रममाग्य (1 9) कुटीनाम तन्मध्यत लामारिना-
द्वितीयमात्र चंडीपाठदक्षिणात्वेन स(स) कल्पहस्तोदके- (1 10) न सप्रदत्त नदनत समतानेन चद्रनूर्य-
ब्रह्माडस्थितिपर्यंतमुपभुजनीय ॥ यज्जश्चि- (11) नम वराजोन्यो वापहर्ता स्यात्त दण्डो दंडयो नरदपाती
स्यात् ॥ अथ भाषा दोठा- (1 12) ई अजमसिंह दी चोको दा अमल प्रमाण सम श्रीमहाराजे उमेदसिंह
पडत चक्रपा (1 13) ण की सवत्सकरी हस्तादक दिना होर हुवार दी कुडी मया लहोर दे पाठ दी द-
(1 14) क्षिणा करी हस्तादक केरी श्रीमहाराजे उमेदसिंह पडत चक्रपाणी की सवत्स क (1 15)
री लाहुरी दो २ दिनि झुमडी समंत ॥ एह वर्म महाराजे उमेदसिंह दे वसे (1 16) दे पुचे पोत्रे । प्रपोने
अगे वसे दे सम ती पडते चक्रपाणी दे वसे दे कने सम- (1 17-24) ता कते(ने) पाळना ॥ अथ स्मृति ॥
नाजस्येय ०६० (1 25) श्रीपठिते पौर-(1.26) कानेन लिख्या मुममस्तु श्रीलक्ष्मीनारायणाय नमः-
(1 27) करी भवतु ॥ ॐ ॥ था ॥

—CHA BA PLATE OF RAJASIMHA V S 1833

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

SCALE THREE FIFTHS

SCALE TWO TH RDS

FU XY OF DA CA UTIA

1776¹ It records the king's gift of three *lāhadīs* of land at the village of Lower Gangvāha in the *Sāch paiganā* to a Brahman, Vidyādhara Śarma in by name of the *Atri gotra*. The record also acquaints us with the names of the father and grandfather of the donor as well as of the donee.

The village Gangvāha has been mentioned in two earlier inscriptions as well (Nos 18, 36). The present inscription mentions two villages of that name one being upper and the other lower. They are now called Gungāh Upā and Gungāh Mūla respectively. Suratmaputa, which is stated to be in their vicinity, is identical with the modern Sultanpur there.

The charter was written by *Pandit Govardhan* evidently a disciple of one *Pandit Śivabhūshana*.

TEXT

{ श्रीगणेश-
दातृशब्द श्री
राजमित्रस्ये-
[य मुद्रा

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमान्पतिवीरविक्रमावित्यमवसर १८३३ श्रीगालिवाहन शाका मवत् १६९८ (11 2-3) श्रीशाम्भुमवसर ५२ श्रावणशुद्ध अष्टम्या भीमे श्रीगणेशाय etc (1 4) श्रीमद्विष्णुमित्र-
पी- (1 5) च श्रीमहाराजाधिराज श्रीश्रीश्रीमदुत्तमसिंहात्मजेन श्रीश्रीश्रीश्रीमहाराजाधिराजेन श्रीमद्राजसिंहवर्मणा श्रीकृष्णश्री- (1 6) तय अजिमांशुय अक्षिगणितपराजगति त्रि श्रवरात्रिनाथ वज्रवै-
दाध्यायिने माध्यमिनीवाखात्रिनाथ त्रिकुलनि- (1 7) र्मलाय श्रीपतिमाधवरीनाथ श्रीपति-
उत्तमसिंहात्मजाय श्रीपतिविद्याधरशर्मणे ब्राह्मणाथ स्वमुद्राकिना (1 8) मपट कुशोदय
मकल्पपूर्वक सप्रदत्त तदनेन यमनानेनाचदार्कद्वारा इत्यतिपर्यस्तमृगजनीय शक्यचित्त (1 9)
मम वज्रशब्दो वासपतिर स्यात्तु द्वयो वदयो नरवपत्नी स्यात् [1] मया दत्त परमण
साचामत्र भूमि लाहरी अकोल्ली () ग्राम गम्वाहे नीकले दी मव श्रीमा मयेन श्रीमहाराज श्री-
राजसिंहे श्रीविष्णुश्रीनिकरि मामण ताम्रपट्ट सकला (1 11) करि गृह धर्म श्रीमहाराजे तया श्रीमहाराजे
दे वयो दे जे हात तिहो मशनी पालणा विद्याधर दे वयो पुत्रे पीने भोगणा ॥ (1 12) उरी दी श्रीमा पूर्व दिशि
मुरतानपुर दे पधरे उग्राहा । दक्षिण दिशि मकटनी दे टपे हेठ एमर परे पराहा । पश्चिम दिशि जय (1 13)
रले भगवाहे द गोहर दठ । उत्तर दिशि शाचडी उजार घराटे ममेत मुरतानपुर दी रागा वटी जे बाग बीता आ
विम बागे स- (1 14) नेत मुरतानपुरे दी ने राग ह म कुस नदी वडपी से जीहा हे से तोहा श्री ग्यणी राग मय
जे क्रिस्मण वमदा रह नीस कन मिर (1 15) कारा दी हाल हुवन विठ विगार नहि श्रीमहाराज माय रानी
बीता इत राग कुत्ता दो अहत एक अणणी हे दुई माने (1 16 19) दी कदीमी हे तोहा दोहरी कुन्हा मयेन मामण
बीता धम्म पालणा । श्रुति स्मृति ॥ नामान्यो य etc² (1 20) गिरितमिद श्रीमन्पतिविष्णुमित्राणां
नृपाजया च पतिव गवर्द्धनेन ॥ शुभ ॥ गुप्त ॥ गुप्त ॥ श्री ॥

¹ According to Eran Balader L. D. Sivasankar Pillai's *History of the Marathas* Vol. II, Chap. 10, p. 44th July A. D. 1776 the inscription is regular.

² See below, p. 179

(L 1) This is the seal of the illustrious Rajasimha who has acquired sovereignty
+ of Srisa (Vishnu)

(L 2) In the year 1833 of the Oheisance to the holy Ganesa In the year 1833 of the
and 1810 Vikramaditya the year 1698 of the illustrious Saka Śāhiv
(L 3) our Śāhiv year 32 on Tuesday the 8th day of the bright fortnight of
(L 4) the month *Maḥāśukla* Rajasimhavarman, son of the illustrious
(L 5) *Umedasimha* (and) grandson of the illustrious *P. M. Ugrasimha*, has
devotion to Lord Krishna granted a copper charter marked with his own
(L 6) on of which to the illustrious Brahman *Pandit Vidyadhrasarma*,
(L 7) *Pandit Ugrasena* (and) grandson of the illustrious *Pandit*
(L 8) *heṭṭa gota*, of the threefold Pravara of Atri Śakti Parasara, of pure
(L 9) of the *Madhyandini sakha* of the Yajurveda

(L 10) + to be enjoyed etc. (as usual)

(L 11) The illustrious king Rajasimha have given, out of devotion to Lord
(L 12) *dharmas* of land with the defined limits, in the village of Lower
(L 13) *jangara* with libation of water, by means of a copper plate

(L 14) This pious gift is to be preserved by the illustrious king and all the
(L 15) limits of the illustrious king (and) is to be enjoyed by the descendants of
(L 16) *heṭṭa*

(L 17) The boundaries hereof are on the east above the table land of *Suratana*
(L 18) on the south below the steps of *Makademi* beyond *Khamaria* on the west below
(L 19) the footpath or *Upper Gangvaha* on the north inwards from the *Sachedi (rurulet)*
(L 20) (*The detached land*) includes the watermill and the garden which was laid after having
(L 21) cut down the reserved forest of *Suratanapura*. Nobody should cut (*wood*) in the
(L 22) reserved forest of *Suratanapura* it should be preserved as it is. The State is not to
(L 23) exact services or forced labour from the cultivators who dwell in the village the
(L 24) illustrious king has exempted (*them from that*)

(L 25) There are two watercourses (*flowing*) to this village, one belonging to itself
(L 26) (and) the other previously existing in *Sach*. Both of them have been included in the
(L 27) grant. The pious gift is to be protected

(L 28) There are the *Śruti* and *Smṛiti* (here follow four customary verses)

(L 29) This has been written by *Pandit Govardhana* by the order of the illustrious
(L 30) *Pandit Sivabhushana* and by the order of the king
(L 31) Prosperity

No 80 TRLATY BETWEEN RAJASIMHA AND SAMBARACHANDA
(Plate XXXI, B)

This plate belongs to the State and is now deposited in the *Bhuri Singh*
Museum at *Chandigarh* where it bears the catalogue number B 36. It measures about
1.50 m. long by 0.50 m. wide.

10½" high by 6½" wide the inscription running breadthwise. The plate has no handle. Nor is there any seal on it. The inscription covers 16 lines, the last two appearing in the top margin. The document is written in a cursive hand in Tikari characters. It is stated in the document itself towards the end that it was written by Rajasimha. Thus the present plate provides us with a specimen of the king's own hand writing. The engraver engraved whatever the king wrote on the sheet of copper with pen and ink.

The language is Chambyah throughout. The record is dated on the 25th day of Jeth (Jyeshtha) in V S. 1845 (A. D. 1788). It is an unusual document inasmuch as it does not register any land grant or the like but contains a treaty between Rajasimha the ruler of Chamba and Samsarachanda, the chief of Kangra.

The terms of the treaty aim at the maintenance of friendly relations between the two rulers.

The treaty was written by Rajasimha at his camp at Nadona, now Naddun in Kangra in the presence of several witnesses mentioned by name in the record.

TEXT

श्री रामजी (1 2) श्रीरज राजसीध श्रीरज मसारखद (1 3) श्री धरम लीखी दीत धरम एह ज सुत्र दुही (1 4) सहवा कीठा रखण इक हकम दुही रखण अप (1 5) न अपण वन पारदुही कमम रहण कथड (1 6) छडी सत्र होर नी करण नही श्रीरज उमदीध (1 7) श्रीरज उमदीध श्री रज राजसीध द न (1 8) न द होए सीम एह बरम रखण इस धरम (1 9) दीच ज कोड फरक कर ना श्रीमछमीनाय (1 10) मनीमहसा श्रीदी कीडा चपवती दरम्यन (1 11) मुन नक तराड सभ कीडा रखण न १८४५ (1 12) जठ प्र २५ धरम लीख्य इस लीख धरम वीच (1 13) सीए पदमसीध मयट उगार उत्तम सीधु (1 14) बीजराम नी(ना)दीण द डर लीख्य शुभ ॥ (1 15) श्रीपत राजसाध इस नाम मकन (1 16) धरम रखण

TRANSLATION

(L. 1) Homage to the holy Rama.

(L. 2) It is recorded that a solemn agreement between the illustrious king Pajasimha and the illustrious king Samsarachanda has been signed. The agreement is this that both the chiefs should maintain friendly relations. They both are to employ one officer (*to be stationed*) on their common frontier. Both of them should keep their pledge. (*Rajasimha*) is not to enter into alliance with any state except Kangra. The descendants of the illustrious king Ugar Singh the illustrious king Umed Singh (*and*) the illustrious king Raj Singh are to abide by this agreement. Whosoever violates this agreement will be answerable to the holy Lal him Narayana, Marunthea the holy goddesses Chamunda and Champavati. The relations are to be preserved at all costs—through loss or gain.

(L 11) The agreement is written on the 25th day of Jeth (Jyeshtha) in the year 1845. The witnesses to this written agreement are Mia Padmasimha, Jhakhad, Juna, Utlan, Sidhu and Byram.

(L 14) (The agreement) has been written at the camp of Nadona
Mortpenty !

(L 15) (The agreement) has been written by Rajasimha. The agreement is to be valid according to this document.

No 81 VADI GRANT OF SRISIMHA V S 1913

This plate is said to have been in the possession of *Pandit* Durjodhan alias Prashottam of Chumha. It is not included in Dr. Vogel's collection. It therefore follows that it was discovered subsequently like the Chumha plate of Balabhadra of V S 649 (No 33). The plate consists of three small sheets of copper joined together and divided into one whole. It measures 8" high by 13" wide excluding the handle on its left. The reverse of the plate shows traces of what appears to be a rejected or canceled inscription. Though nothing can be read of its contents, the script is Nagari which is also employed in the grant under discussion. The inscription consists of 15 lines. In its top left corner it has a circular seal with a four line legend containing the king's name.

From the way the inscription stops abruptly without completing the verse quoted from the *Durgasaptasati* it appears to be an unfinished charter. The space left blank in line 1, for the numerals indicating the particular Vikrama year, leads to the same conclusion. Still considering that the donee in this instance is a deity, the grant seems to have actually been issued and the document is therefore, to be regarded as a valid one.

The language is partly Sanskrit and partly Chambyah. The charter is dated in the Sastre year 32, corresponding to V S 1913, on the new moon day in the month of Magha on the *Aradhodaya* occasion. Since this particular *purvan* falls only on a Sunday the date is verifiable. It thus, corresponds to Sunday 25th January, A D 1857.

The inscription records that king Simha made an offering of the village called Vatika or Vadi in the Panja *pargana* to the goddess Jalamukhi the deity of that village. The inhabitants of that village were exempted from all sorts of taxes forced labour, etc. The whole produce from that village was to be spent on conducting the daily worship of the goddess.

Vatika is the Sanskrit name of the village Vadi which still exists in the Panja *pargana*. The other villages mentioned in the record are Bhujia and Kikihia which are identical with Bhujja and Kakiham respectively. The first of these is referred to also in an earlier inscription (No 63).

TEXT

Seal { श्रीलक्ष्मी
नाथ महा
श्रीराजा श्री
निह मुद्रा

॥ श्रीगणेशाय नमः ॥ श्रीविष्णुमाध्विनन्दन ॥ [१९१३*] श्रीगान्धिमवत् ३२ माघ मास कृष्ण पक्ष
(॥ २३) अर्धोदयपर्वयुक्त जमावास्या श्रीरामराम etc (॥ ४) श्रीश्रीविजयनाथ श्रीजलमुखी पानथ
पञ्चलामध्यत वा { १ ५ } टिकाग्रामसीमाप्रमाणसपदा त् ॥ य कश्चिन्ना मय वंशजो अथो वापहन्ता
सयात्म शत्रुयो वध्या नरकपाती स्यात् (१ ६) अथ भावा ॥ ग्राम १ इह बाडि परगन पञ्चल मज लहनी चार
४ सीमाप्रमाण [ध]र [रठाड नम[त्] श्रीमहा (१ ७) राज श्रीसिंह श्रीवाडी दी दवी जन्मगा की भोग
की सामण चादया ॥ एह सामण हस्तोदक करि चादया ॥ (१ ८) अथ सीमा विभाग ॥ पूर्वदिशि धाटणा
हठ सीमा ॥ उत्तर दिशि भुज ह नाल उमर पादक हठ सीमा ॥ पश्चि (१ ९) न दिशि छनी ममत नको
ताड सीमा ॥ दक्षिण दिशि विकीह व नाथ पर सीमा ॥ प्रहृत्तार गोचर[क] (१ १०) एह सामण श्री-
महाराज श्रीसिंह श्रीवाडि दी दवी जलमुखी की भाग की चानि[दि] ॥ इम सामण कन वा (१ ११) जपाद
उपोद पञ्चहा मय नाथ कीत्ति इम सामण दी झुमडी कन कुमोमा दी हुजन माप कीनि ॥ (१ १२)
एह सामण श्रीमहाराज श्रीसिंह वित्तव करि श्रीवाडि दी दवी की चादया ॥ श्रीमहाराज श्री (१ १३) निह
व वंश ३ होन तिह्ना वम पालना ॥ ग्लोका ॥ मामायोग etc (१ १४) दुगै म्मुता(ता) हरणि भोति
मणष (१ १५) जनो[*] स्वम्यस्मना(ता) मतिमतीव मु(शु)भा ददामि ॥ (१) दारिद्र्यदु(द्वय द्)।
समय[हा] रिणी (णि) क(वा) न्वदया सर्वोपाकर ॥

TRANSLATION

Seal This is the seal of the illustrious king Śrīraṃha who has the holy Lakṣmīnātha as his patron

(L 1) Obeisance to the holy Ganeṣa ! In the year 1913 of the illustrious Vikramaditya the glorious Śaśira year 32 the month of Māgha the dark fortnight on the new moon day on the *Ardlodaya* occasion, the illustrious P. M. Śrīraṃha has here donated the village of Vātka to the extent of its boundaries in Panjā for the pleasure of the holy Jalamukhī

(L 5) Whosoever whether of my family or anybody else would encroach (*hercupion*) deserves to be punished and put to death and may descend into hell !

(L 6) Now the *blasha* One village (*called*) Vādī in the Panjā *pargana*— (*comprising*) four *4 laṭadīs*—to the extent of its boundaries including the homestead has been given by way of offering to the holy goddess of Vātka as a *ṭadōṭṭa* rent free grant by the illustrious king Śrīraṃha for the purpose of her worship

In the original title space is a blank to insert a figure

* See below 178

* To let or to be used below the line

* Add ग्राम सपदांति ॥ Title is quoted from the Dar and all 15 17

(F 2) The demarcation of the boundaries hereof on the east the boundary runs below the house, on the north the boundary runs below the sacred tree, on the south the stream of Bhuya on the west the boundary includes the pasture (which) extends to the spur of the hills on the south the boundary runs east to the Kikha. The pasture extends as far as Prehu.

(G) The grant the illustrious king Śrīsimha has dedicated to the holy Mother of Veda for (the maintenance of) her worship. This grant has been made (there not as) *lakṣha pōḍu apōḍu paṃyāhālā* (etc.) The grant thus made has likewise been exempted from the bother of forced labour. The illustrious king Śrīsimha made an offering of this grant to the holy Mother of Veda exempting all exceptions. The descendants of the illustrious king shall receive this grant as gift.

(H) (Follows one customary verse)

(I) (Follows one verse in praise of the goddess, quoted from the *Chamba*)

NO. 12 JAKṢMINNARAYANA TEMPLE PLATE OF ŚRISIMHA,

V S 1915--1917

This plate is built into the left hand wall of the main gate, leading to the enclosed courtyard within which there is a group of six stone temples,¹ the principal one being that of Lakṣmi Nārāyaṇa.

Like the foregoing inscription of Śrīsimha the present one too is in Nāgarī characters. A small portion in the beginning is composed in Sanskrit while the rest is all in Chamba.

It records that on the 27th of Śrāvāṇa in the Śāstra year 34 V S 1915, king Śrīsimha issued orders to Laladyala Bhaṇḍa and Mehata Nagaṇḍra for the construction of a gate in front of the temple of Lakṣmi Nārāyaṇa, that the work was started immediately and that on the 19th of Śrāvāṇa in the Śāstra year 36 V S 1917 the construction was completed. The gate is called *Vaṇunthadvā* in the inscription. Mehata Nagaṇḍra is stated to be the *Wāṇ* (*Vāṇa*)² to the deity of the temple.

The record also mentions various artisans and workmen by name who were employed in the construction of the gate.

Towards the end of the record two Sanskrit verses are quoted announcing the high reward awaiting the builders of temples.

The inscription closes with the mention of its writer who is one *Upadhyaṇḍ* *Virachu* an original inhabitant of *Viśvāsthali*,³ but at that time a resident of *Chamba* (*Chamba*).

¹ For a list of drawings of them see ACS Pt I p 10.

² In the Sanskrit portion this term is rendered by *vaṇa*.

³ This is a distant village of the modern British State.

TEXT
ओम्

ओम्

श्रीलक्ष्मीनारायण जी सहाई

श्रीमहाराजा श्रीश्रीश्रीसिंहात

निमित्तम् सवत् ३४ लै सवत्

३६ तकर

ओं स्वास्ति श्रीगणेशाय नमः ॥ श्रीमद्विरमादर्कसंवत्सरे १९१५ श्रीशारदसंवत्सरे ३४ श्रावणे मासि प्रविष्टे २७ श्रीरामराभगम्पराक्रमपराक्रमे श्रीमद्रामाभारमण नितान्तचरणचरणकुतान करण रणविशारद हिम-करान्कारियण पूरप्रपूग्निदिगतरैण जह्मिज दासमानप्रणाममश्रवणस्वेष्टदेवचिन्तादि धामाधितानेक धर्मेण श्रीमहाराजा धराकृतकोनकयण पूर्णि पद्ममदटारकेन श्रीमहाराजाधिराज राजपति श्रीश्रीश्रीश्रीसिंह-देवेन श्रीमदीश्वर पीत्यर्थे श्रीमन्लक्ष्मीनारायणस्य य मदिरस्य तथा वैकुण्ठस्य निमाणाधश्रीलक्ष्मीना रायणस्य मन्त्रि प्रवाल्लोकादिना श्रीमद्विरमादित्यसंवत्सरे १०१७ शारदसंवत्सरे ३६ श्रावण प्रविष्टे १५ पथ्येन तथैव प्रतवादिन एतद्धर्मस्तु श्रीमद्भूपतिवशजैरत्नद्वयैवज्ञातस्थितिपथ्येन पाल्ताय ॥ अथ भाषा विक्रमादित्यसंवत् १९१५ श्रीशारदसंवत् ३४ श्रावण प्र० २७ श्रीमहाराजे श्रीश्रीश्रीश्रीमहे जी श्रीठाकुरे श्री-लक्ष्मीनारायण जी दे देहे दो बोठी दरवाजा बनण दा हुकम लाहृदयाल धिवे श्रीठाकुरे दे वजीरे नगेन्दे मेहेते चिपडे गरम की फरमाया ता श्रीमहाराजे जी दे हुकम भाषक श्रीलक्ष्मीनारायण जी दी काठी तथा वैकुण्ठ दरवाजे दा कम लाया सवत् ३४ श्रावण प्र० १७ लई सवत् ३६ दा श्रावण शुद्ध काठी तथा दरवाजा वणाड तयार किता एह धर्म श्रीमहाराजे जी दा दसा जगा दी प्रतिपालना श्रीमहाराजे जी तथा जो श्रीमहाराजे जी दे वश दा होण तिसने कण्णी श्रीठाकुरे श्रीलक्ष्मीनारायण जी द कमती जगोल कोयुआ महा पुज्याला नदारा बल्लभ गहरी गुलेम लमेदा मोढाल ताया पगेथी कुणण दंडार कान्हा कोठी दा कुट्याला पिहुरे दा फिफाण यिलिया पाहरी जूटे दा गल्हात अरजग हाजगी कीह दा बयोड वदना शेठलि भागड कारीगिर नपाण समद्याल कुणण हिमगिरी दा बटेहडा मुधोटा तथा कहीजा नपोदी दा बटेहडा बल्लाल कुणण चव दा बटेहडा धनिआ द्रोणा नयोदी दा कुम्हार मितु कर पान दा लुहार चरण कमलि धटत बरड् समेत वणाड तयार दिना विरमादित्य सवत् १९१७ शारदसंवत् ३६ श्रावण प्रविष्टे १५ लिपया अयाज्य फठ ज्ञात मिवस्य विष्णोश्च तथा परेषा ये कायत्यालयमावरेण भुक्त्वा तु भोगादिवि ते नराणा नत परनाम समाश्रयते य प्रासाद रचयति पृथान्वेताना प्रयत्नत्कीर्तिमत्स्यधर्मति भुक्ते वन भगीर्थं याता दिव्यालाना मभजति सदा धाम तनाभिलाषदुस्तुवा भोगा न्पुनरपि भवेच्चक्रवर्ती पृथिव्याम् इति लिपितमिदमपायायो मिरचु दिवस्यगीवासी श्रीमन्महाराजाधि-राज श्रीश्रीश्रीश्रीसिंहानमा श्रीमन्महाराज कृपया चपाया कृतवमतिना मिरचुना लिखितम् । शुभम् ॥

STONE INSCRIPTIONS

No 83 LAKSHMI NARAYANA TEMPLE NE HE INSCRIPTION, SASTRA 75

(Plate XXXII. A)

In the southern wall of the temple of Lakshmi Nārāyaṇa at Chamba is a projecting niche with two small stone pillars, at a height of about 9' from the ground level. On the right hand pillar is incised a short epigraph in three lines in the Devāśeṣha script. The letters are beautifully formed and deeply cut. Although the inscription is not hidden from view, yet it had remained unnoticed until recently

When I copied it in June 1939, *Pandit* Thakur Das told me that even he had not seen it till then.

It is dated in the year 55, which plainly refers to the Śāstra reckoning. As regards its contents, it simply records that the niche in question was caused to be built by one *Pandit* Durugu. This name is followed by another read as *nar Gyānā* and written 'Gyānā' i.e., 'Gyānā, the barber.' From this it follows that the niche was dedicated jointly by the *Pandit* and the barber. *Pandit* Thakur Das, who was agreed with me in this interpretation, saw nothing strange in such a joint performance by two individuals of such unequal social standing as is exemplified by the present inscription.

It is not easy to assign a definite date to this record in spite of the fact that it mentions the year 55. As is characteristic with the Śāstra reckoning, the number of years is omitted here. Such omission is often supplied by some accidental evidence. In the present instance, the mention of *pandit* Durugu furnishes us with a clue to aid. We know that the writer of Maigaloā plate of Pratāpasimha (No. 21) is also one *Pandit* Durugu, and it may be presumed that he is identical with *Pandit* Durugu of the inscription under discussion. This presumption is raised to probability when we observe that the above mentioned record of Pratāpasimha is dated in the Śāstra year 58, that is, only three years later than the date of the present epigraph, so to say. In the case of Pratāpasimha, however, we could equate the Śāstra year 58 with the Vikrama Samvat 1639 with certainty. Accepting the proposed identification of *Pandit* Durugu of the two records, we may now equate the Śāstra year 55 with V. S. 1636, corresponding to A. D. 1579, which would be the date of the present record. It may be added that the characters of the inscription assort very well with this date.

TEXT

१ एम देवै रे कमोद
२ पंडित दुरगु
३ नमो भगवते ॥ म २५

TRANSLATION

The builders of this shrine are *Pandit* Durugu (and) the barber Gyānā. Samvat 55.

No. 84. CHABUTRA STONE INSCRIPTION : V. S. 1717 (Plate XXXII, D)

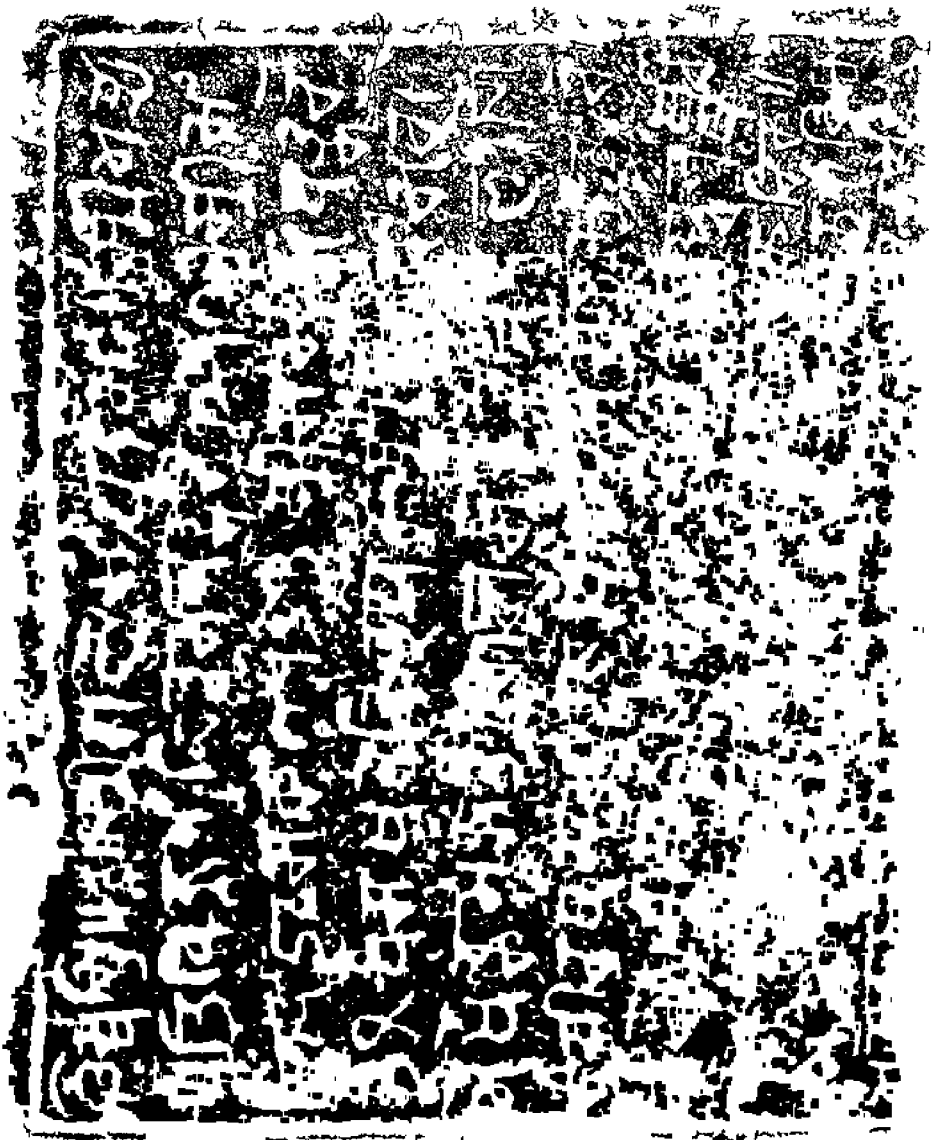
This record is carefully engraved on a block of stone, measuring about 2' x 2', set in the eastern wall of a *chabūtrā* at Chamba proper. The *chabūtrā* is a square

* *Gyānā* or *Gyān Oland* (Skt. *Jñānāśāstra*) is a personal name of common occurrence in North India.

A.—LAKSHMI NARAYANA TILIPPL NIG E INSCRIPTION SAETRA 03



SCALE FIVE CENTHS



NO. 10710 C. 114. 77A

O. E. 7. 1. 10

raised platform paved with slabs of slate stone. It is situated on the left side of the road leading to Bhadravah, at the northern end of the plateau on which the city of Chamba stands, and is not far from the Dak Bungalow there. It commands a splendid view of the Sal river, flowing in front of it deep in a gorge. About a furlong down, this tributary joins the Ravi. When I visited the *chabûta* in 1939, it had a sapling of a *pipal* tree recently planted in its middle. The original *pipal* spoken of in the inscription had long disappeared and subsequently replaced by several other trees one after the other. The sapling I saw, I am told, was also a successor of that *pipal* which had been planted there over a quarter of a century previously and was seen by Prof. Vogel who has left us an account of it.¹

The epigraph consists of ten lines. Its script is Tihari and language Sanskrit. The average size of the letters is $1\frac{1}{2}$ ". It records a pious act of public utility by a private individual, namely the planting of an *asvattha* (*Ficus religiosa*) and the erection of a stone terrace around it by one Sundaradasa, son of Viradasa and grandson of Balha Bhaguathadasa, belonging to the Garga *gotra*. The terrace with the tree was intended to be a shady retreat for weary wayfarers during the heat of the summer. The date of the dedication is specified in full details as Viloma Samvat 1717, Saka 1582, Sastika 30, the 13th day of the dark fortnight of the month of Vaisakha, Wednesday, at the time of Vernal Equinox, which, taking the month as *purnamada*, regularly corresponds to the 28th March, A. D. 1660.

The preciseness of the details of this date is the chief interest of the present inscription, and it is perhaps on that account that it has been prominently noticed by Cunningham,² Kielhorn,³ Vogel⁴ and others.⁵ The use of three eras together in this record is a singular instance and has proved of great help in settling certain difficult points in the Chamba chronology.

TEXT

ॐ स्वस्ति ॥ ॥ श्रीगणेशाय नमः ॥ श्रीस(म)ष्ट (1 2) प्रतिविष्णुमादित्यसवन्तरे १८१७ श्रीमा-
(गा)-(1. 3) लिवाहनशका(गाव) १५८० श्रीमास्त्रसवन्तरे (1 4) ३६ वैशाखवदि त्रयोदश्या १ बुध-
वार ॥ (1 5) मयकसह(रा)नी । नगगोरोत्पन्न वलीए । (1 6) भग्नोरयदानात्मज । गीरदानुत्त मुदर-
(र)-(1. 7) वासन । श्रीलक्ष्मीनारायणप्रोत्यर्थ । अश्वत्थ(स्थ)रो-(1 8) पद्मपूवक चत्वरव(वा)ग्नि
मर्वभूतोत्पन्नकारिक ॥ (1 9) समुत्पन्नभूतानि अन्विन् सवन्तरे शुभ ॥ (1) विथ(श्वा) (1 10) महत्तुव न्यात
निदाव प[म] आतपे ॥ शुभमस्तु ।

¹ *ASR* 11: 1 p. 2.

² *ASR* Vol. XXI p. 156.

³ *Ind. Ant.* Vol. XX p. 1.

⁴ *ICR* Pt. I pp. 22 and 23. On p. 22 the date is given as "10th March" which is obviously a misprint for 28th March.

⁵ *Chamba Gazetteer* p. 7.

⁶ Here and further on the sign of partial union is permitted.

⁷ Metro. 11: 24 b7. For 100 anu instead of 22 an. The notes of *Ind. Ant.* have no doubt been based on the first half of the verse.

TRANSLATION

Obisance to the illustrious Ganesa ! In the year 1717 of the
 L. S. Saka, (the year) 1582 of the illustrious Śālivahana Saka,
 on Wednesday the 13th day of the dark
 half of V. Śukla, on the occasion of the *Mesha samkranti*,

the son of Viradasa, son of Balīa Bhagīrathadasa, born of the
 devotion to Sri Lakshminarayana, caused to be constructed
 a *pīṭha* on the *caṇṭhi* a *pīṭha* tree for the benefit of all beings

So all beings enjoy themselves on this delightful terrace ! This place
 is cool during summer in the scorching sun

So let us be prosperous !

80-103 VAJRESVARI TEMPLE INSCRIPTIONS

(Plate XXXIII)

A beautiful old temple of Bhagavati or Vajresvari at Chamba, situated
 in the Sarota valley. It is believed to belong to the 11th century.
 There is a short three line inscription carved on one of the two pillars in
 front of the entrance to the shrine. Besides, there are eighteen brief one line epi-
 graphs that occur on the outer walls of the temple. The inscription on the pillar
 informs us that on the 17th day of Ahada (Ashadha) in the year 92 the work was
 started in the temple. The work evidently refers to repairs or renovation and the
 year 92 to the Śāstra reckoning. Since the palaeography of this record does not differ
 much from that of the Chabūtra stone inscription of V S, 1717, the Śāstra year 92
 of the present inscription may be equated with V S 1773 corresponding to A D
 1716. This inscription as well as most of the remaining eighteen mention each the
 name of an artisan. If the equation of the date is correct it will follow that the re-
 paration to the temple was done during the reign of Udayasinha (Udai Singh)

No 1 (85)

TEXT

(11) सवत ९२ अहड प्र १७ (12) देहे कम लय अहे । (13) मुहम्मल मरचु

TRANSLATION

In the year 92, on the 17th day of Ahada (Ashadha) the work has been started
 in the temple. Mvachu,² the chief artisan (?)

² *Pious relic*

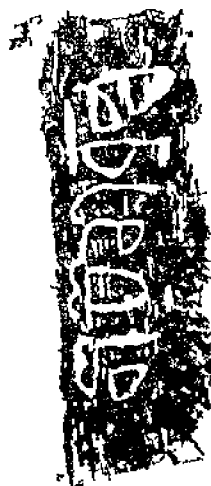
³ The name occurs as Maruol in the epigraph No 2 below which is known to belong to the year 92. Compare also
 Maruol the writer of the inscription No 85 above.



No 1



No 19



No 16



No 17



No 3

No. 2 (86)

TEXT

मुहार मदन

TRANSLATION

Madana, the blacksmith

No 3 (87)

TEXT

लिखित विष्नी मरुचु मुहमल सवत ९२

TRANSLATION

Written by Bisi. Maruchu¹ the chief artisan (?) The year 92.

No 4 (88)

TEXT

अवण जीदुरी बड

TRANSLATION

The portion of Jidu,² the carpenter³

Nos 5 6 (89 90)

(Not legible)

No 7 (91)

TEXT

ॐ। शगतस बड

TRANSLATION

Om The portion of Sagata (or Sagatasa)

No 8 (92)

TEXT

[भी ?] ए रो बड

TRANSLATION

The portion of Bhi⁴¹ Compare No. 1 above² This presumably refers to the part of the work done by the principal named here. None of the following inscriptions likewise mention the shares of work done by other artisans.³ The term *isthāna* may also denote here the master.⁴ This name recurs in the epigraph No. 10 below.

No 9 (93)

TEXT

ॐ । दभीए री वड

TRANSLATION

Om. The portion of Dabhiā.

No. 10 (94)

TEXT

ॐ । भीए भीए नी वड

TRANSLATION

Om (Of) Bhīā The portion of Bhīā.

No 11 (95)

TEXT

ॐ । छड

TRANSLATION

(Unintelligible)

No 12. (96)

TEXT

जमल री वड

TRANSLATION

The portion of Jemala¹

No 13 (97)

TEXT

जमल र वड

TRANSLATION

The portion of Jemala

No 14 (98)

TEXT

व । मड भी

TRANSLATION

(Unintelligible)

No 15 (99)

TEXT

ॐ । जमरा बड

TRANSLATION

Om The portion of Jamala

No 16 (100)

TEXT

गोदा गी बड

TRANSLATION

The portion of Godho.¹

No 17 (101)

TEXT

वडी गोदागी बड

TRANSLATION

The portion of Vachhi Godho

No 18 (102)

TEXT

जीवा गी बड

TRANSLATION

The portion of Jiva

No 19 (103)

TEXT

दमरा । दुरगुमी बड

TRANSLATION

The portion of Durugu, the carpenter-

MISCELLANEOUS

No 104 CHAMUNDA TEMPLE BELL INSCRIPTION A S 1819

During my stay at Chamdi in April-June 1939, I had occasion to inspect the bell suspended from the centre of the ceiling of the *maṇḍapa* in front of the famous shrine

¹ *Maṇḍapa* No 104

² Compare also No 100

the goddess Chamunda there and found an inscription engraved on it in Nagari script.

The inscription is divided into three parts one on the top one in the middle and one in the bottom section of the bell. The first is invocatory quoting an aphorism from the *Durgasaptasati*. The second gives the date and the month in the Saka year 38 V S 1819 on Bhrguvasara the 8th day—Friday—of the bright fortnight of Chaitra one Pandit Vidyadhara made a gift of this bell to the goddess Chanda that is Chandika or Chamunda. The third part of the inscription states that the bell weighed 27 seers cost 27 rupees and was dedicated by a copper smith Ghamandi by name.

The given date regularly corresponds to Friday 2nd April A D 1762.

TEXT

Top	ॐ नमश्चण्डिकाय ॥ ॐ ॥ [हिनस्ति वत्य तज्जासि स्वतन्त्राय या जगत् ।] सा घटा पातु नो द्वि पापभ्यो न सुतानिव ॥ ध्रुम ॥
Middle	। धीनृपतिविक्रमाकभवत् ॥ १८१९ ॥ सास्त्र सवत् ३८ चन सुदी भगुवासराकिताया महाष्टम्भा श्रीचाण्डाय घाटाप्यण कृत पङ्क्ति विद्याधरण
Bottom	तालसर २७ । भरया ठठार प्रमदि [न] ॥ मुल ६ २७) रुपया

APPENDIX A

(Benedictory and Imprecatory Verses)

१ जन्मो द्वादश जन्मानि दस जन्मानि शूकर ।

कुण्डी जन्मसहस्राणि भूमिदानागहारा ॥ (Anushtubh)

The confiscator of a land grant (*will become*) blind for twelve births, a hog for ten births (*and*) a leper for thousands of births

This verse occurs in the following inscriptions Nos 2 11, 20, 27, 29, 31, 32, 33, 34, 35, 37 38, 39, 40 43, 63, 64, 78, 79

२ अग्निमन्त्रं नृपस्तिष्ठेयं हविर्नृपतिमवत् ।

तस्याह हस्तलग्नाऽस्मि गामन मा व्यतिरमन् ॥ (Anushtubh)

Whosoever may become king in this prosperous family, I solicit him not to violate (*this my*) grant

This verse occurs in the following inscriptions Nos 16, 21, 27

३ दानपातनयोर्मन्त्रं दानान्द्रव्योऽनुपालनम् ।

दानान्द्रव्यमवाप्नोति पातनादनुपत पदम् ॥ (Anushtubh)

Between a gift and its preservation, the preservation is more meritorious than the gift By giving one attains to heaven, by preserving to the position from where there is no more falling (*into this world*)

This verse occurs in the following inscriptions Nos 3, 49, 61

४ न विष विषमित्याहुर्ब्रह्मस्य विषमुच्यते ।

विषमकाकिनं हन्ति ब्रह्मस्य पुनर्पौनरम् ॥ (Anushtubh)

Poison is not poison a Brahman's property is poison Poison kills one, a Brahman's property sons and sons' sons (*i.e.*, the Brahman's curse will doom the confiscator of his property as well as the confiscator's progeny to death)

This verse occurs only in one inscription, No 21

५ पालनात्परमो धर्मः पालनात्परमं यज्ञः ।

पालनात्परमं स्वर्गो गरीयस्तेन पालनम् ॥ (Anushtubh)

From preserving (*a gift results*) supreme merit great fame (*and*) the highest heaven, hence preserving (*a gift*) is exceedingly worthy

This verse occurs in the following inscriptions Nos 3, 7, 8, 9, 10, 16, 17, 19, 21, 22 27, 28 29, 30, 31, 32 34, 35, 41, 43, 48, 51, 53, 54, 59, 62, 63, 64, 65, 66, 69, 75, 76, 78, 79

६ ये चैतदयामस्तु नृपवर्यहस्तं पालयन्ति प्रतापं-

स्तथा मत्कीर्तिपाया दिशि दिशि नियतं गीयतं बन्धिवृन्दं ।

ग्रामं गृहं नृपमुष्मिन् विमपि नृपस्यो हिन्दवा वा वुर्ध्वा

गोबोलकन्यमिथ नियतमनुदितं भुञ्जते ते स्वधमम् ॥ (Sragdharā)

¹ In the manuscript Nos 2 31 33 3 38 34 40 the first quarter of the verse reads जन्मो दस जन्मानि

² In the manuscript Nos 2 37 this last quarter of the verse reads भूमादानागहारा, and in Nos 24 35 स्वयदत्ता

यगारम्

³ In manuscript Nos 2 31 33 3 38 34 40 the first quarter of the verse reads जन्मो दस जन्मानि

⁴ In the manuscript Nos 2 37 this last quarter of the verse reads भूमादानागहारा, and in Nos 24 35 स्वयदत्ता

⁵ The verse is not a verse from an inscription, it is a verse from a text, see remarks about it under inscription No 45

Those who protect this jewel of a village given away by the king himself, then high and low on that account is regularly sung everywhere by panegyrists. Those kings, who let Hindus or Musmans, who seize anything of that village, certainly sin against their respective religions as if by duly partaking of beef and pork.

It occurs only in one inscription No 45

७ वाचा दत्त मनीदत्त दत्त पाणिकुशोदकै ।

या हरन् मीणि दानानि स घोरे तस्क व्रजेत् ॥ (Anashubh)

7. If one misappropriates three (*kinds of*) gifts—given by word of mouth
8. or mention (*and*) given with due ceremony of libation of water—will go to dire
9. punishment.

It likewise occurs in the following two inscriptions Nos 4, 12

८ सामान्या य वमसतुनराणा

काल काले^३ पालनीयो^४ भवद्भिः ।

सर्वान्तात्माविनी^१ भूमिपालान^२

भूयो भूयो याचन रामनन्द ॥^B (Śulamī)

P. Manindra repeatedly requests all these future kings 'Time and again I tried to put this bridge of merit common to humanity'

This verse occurs in the following inscriptions Nos 20 27, 33 34, 35 36, 37, 38, 39, 43 44, 45, 48, 49, 50 52, 57, 60, 63, 64 67 68, 70, 77, 78, 79, 81

९ मन्वणमके गामेका भुमेर यकमगुलम् ।

हरत्तरकमाप्नोति यावच्चन्द्रदिवाकरो ॥ (Anushtubh)

Misappropriating one gold, one cow (or) even half an inch of ground, one gets hell so long as the moon and the sun endure

This verse occurs in the following two inscriptions Nos 29, 43

१० स्वदत्ता परदत्ता वा यो हस्त वसुधराम् ।°

¹⁰पण्डित दशमहन्त्राणि निष्ठाया जायत कुमि ॥ (Anushtubh)

He, who confiscates the land given by himself or given by others is reborn as a germ in fetters for sixty thousand years.

In most instances, this order was issued by साधारण and only a collection for साधारण

1. What are the symptoms of a stroke?

* I stn l of कान काल No. and 4 1 1 1 स्व स्व वाळ

१० श्री हरे रत्ननाथ १७/१०/७१ कलनीय

६ अथ च पण्डितः स भयोभयं तदं सर्वान्तरात्

०१०३३१० पायिवद्वान प्रसो of भमिपालान्

१००० ॥ नवा नवा ॥ १००० ॥ भयोभय

* You must present identification of the respondent(s) to the

re Aug प्रहसतिहरन्त्या । d m occur into प्रहसति हरत्त य

* The second 10 of the verse 1.50.8 reads विष्टाया कृमिभन्वा पित्तमि सह पश्यत

This verse occurs in the following inscriptions Nos 1 3 4 8 15 17, 18, 27, 29, 30, 31, 32, 33, 34, 36, 37, 39, 40, 42, 63 64, 67 68 71, 74, 76 79

११ हसैयवत यातमान्स्व दिव्य
भूमेर्दीना याति लोक मुग्धनाम ॥
तत कुम्भे प्रवर्त्तन्मैर्पूर्णं
तस्या हर्ता पच्यत काण्डूत ॥ [Śālist]

The giver of land mounting a celestial car yoked with swans, attains to the sphere of god. The confiscator thereof is fried by the mes engines of Death in a heated cauldron filled with boiling oil

This verse occurs in the following inscriptions Nos 14, 27, 37, 78

Glossary.

f = the vis* on do =dute f =feminine m.=masculine opp =oppos to s a =same as,
Skt.=Sanskrit]

ह्रस्व (7, 4), sa अवर	अस्त (7, 4), bones Skt अन्य
अग 1, 11, 43 10). in words Skt	अस्ति (12, 11), do
अ (1, 12) without Skt अक्षर	अह (passim), is
अ (1, 10, 9, 12 etc passim), in	अहन (passim), are
अक्षर Skt अक्षर	अह (passim), is
अक्षर (1, 10), first, former, afore-	आगहर (22 8) rent free land grant Cf
अक्षर (1, 10), first, former, afore-	अगहर and अगाहर above
अक्षर (1, 10), first, former, afore-	आग्या (passim, usually on seals), order
अक्षर (1, 10), first, former, afore-	आज्ञा (37, 14), s a अज्ञा
अक्षर (1, 10), first, former, afore-	आलि (31, 9), wet land, irrigable land
अक्षर (1, 10), first, former, afore-	Cf कोही
अक्षर (1, 10), first, former, afore-	अधि कछ 56 11), from thus. from here
अक्षर (1, 10), first, former, afore-	अधेनी (53 10), f, of this
अक्षर (1, 10), first, former, afore-	इहा (28 11), in this manner
अक्षर (1, 10), first, former, afore-	उ (23, 37) ahbr for उत्तर
अक्षर (1, 10), first, former, afore-	उअर (13 14), s a ओरे
अक्षर (1, 10), first, former, afore-	उअर (79, 13), do
अक्षर (1, 10), first, former, afore-	उअरे (81, 8) do
अक्षर (1, 10), first, former, afore-	उअक (4, 2), for उअक, total sum, lump
अक्षर (1, 10), first, former, afore-	sum
अक्षर (1, 10), first, former, afore-	पर (passim), up, above, over,
अक्षर (1, 10), first, former, afore-	upper Skt उपरि
अक्षर (1, 10), first, former, afore-	उपरला (63, 10, 79 12 13) m, upper
अक्षर (1, 10), first, former, afore-	उपरनी (63 9 10), f, do
अक्षर (1, 10), first, former, afore-	उपरी (28 8, etc passim), do
अक्षर (1, 10), first, former, afore-	उपरीआ (27, 14), do
अक्षर (1, 10), first, former, afore-	उपरीया (23, 37), do
अक्षर (1, 10), first, former, afore-	उपरे (passim), above
अक्षर (1, 10), first, former, afore-	उपाधा (37, 14), priest teacher Skt
अक्षर (1, 10), first, former, afore-	उपाध्याय
अक्षर (1, 10), first, former, afore-	उपुर (12, 8) above
अक्षर (1, 10), first, former, afore-	उपुरोहिनि (33, 12 35 8), priest
अक्षर (1, 10), first, former, afore-	Skt पुरोहित
अक्षर (1, 10), first, former, afore-	उपुराहिनी (33 13), priesthood
अक्षर (1, 10), first, former, afore-	उपोद (81, 11) a tax
अक्षर (1, 10), first, former, afore-	उप्र (67, 15), s a उपर
अक्षर (1, 10), first, former, afore-	उप्रला (24, 7), s a उपरला,

उग्रहस्त (7, 11 12) priest Skt
पुरोहित
उग्राहा (79, 12) above
उग्र (7, 8, 16, 12), s a उपर
समदा (24, 10), nice, excellent Urdu
عسده
उरी (57, 10), s a ओरे
उर (23, 15), do
एकीजदर (34, 14), all at a time
एडा (passim), m, of this
ओडि (68, 10, 11), field.
ओडी (75, 12, 13), do
ओतट (passim), f, dry land, unurri-
gable land Opp बाह्नी
ओतडा (31, 13, 14), do
ओतटी (23, 19), do
ओरि (passim), s a ओर
ओरी (passim), do
ओरे (passim), this side of, on near
side, inwards from Skt अवार
औरो (1, 8), do
कटल (37 11), bank, shore
कटला (23, 17, 68, 16), do
कदीमी (79, 17), old, traditional Urdu
قدیمی
कना (1, 11) bank shore
कनारा do
कन (24, 11, 40, 8, 70, 13), with,
towards, to, for
वन (41, 11), alongside
कणहूदी (73, 16 17), field meant for
growing cotton only
कपजडी (63, 12, 75 14), do
कपोर (83, 1), boulder, worker
कम (85, 2), work
कर (passim), tax
कया (25, 7) pea (*Pisum sativum*)
कलटि (1, 8), small *Lal* tree.
कारखुमादि (25, 11), work tiling cultiva-
tion.
काखावा (59, 15), garden Skt कारवाटि

किन (47, 10) any
किसान (79 11) cultivator farmer
किरद (83, 16), a grove of *l* *la* trees
कीडा (80, 4, 11) common, in one
and the same place, Hindi इरद
Skt. एवन
कीलि (30, 16), for बनी or बर, *l* *la*
tree
कु (32, 11, etc., passim), obba for
कुनु
कुटपेडी (23, 17), stone steps
कुडा (37, 10; 55 10), cave, hollow
कुनु (6 11, etc., passim), a land
measure
कुन (44, 10, 47, 9) anybody Hindi
बिसी न
कुन (67, 13), a tax
कुनु (31, 9 etc., passim), s a तु
कुमोन (81, 17), forced labour
कुल (75, 12), s a वार
कुल (23, 14), s a कुल
कुस (79, 14) any. Hindi निम Cf तुन
कुल (40 8), s a तुन
कुमार (42, 10), potter Skt कुम्हार
कुल (1, 12, etc., passim), s a कुल
कुला (23, 15 etc., passim), water-
course channel Skt कुला
कुलापर (27, 14), to irrigate
कुड (64, 11) s a कुल
केले (9, 5)
ते (30, 12) and so forth several
केय (63 16), a tree (*Persea elephant-
um*)
कोठा (24, 7), cottage
कोमाल (42, 13), barking from or belong-
ing to Kullu
कोही (31, 11), s a कोही
कोहा (21, 2, etc., passim), s a बाह्नी
कोहि (13 8, etc., passim), do
कोही (23, 18, etc., passim) wet land,
irrigable land Opp बाह्नी

- महु (12, 8 9), s well mulberry tree
 मरु (63, 14, 16), mulberry tree
 मरु (63, 10), do
 मरुदन्त (75, 12), ascent climb.
 मरुद (75, 12), s a मरुद . erect
 मरु (9, 10, etc., *passim*), s a मरुद,
 stream, rivulet
 मरु (75, 12), erect
 मरु (21, 11, 12, etc., *passim*), stream,
 in uler
 मरु (1, 12) do
 मरु (24 7, comb), hollow
 मरु (63, 10), fodder
 मरु (75, 14), threshing floor
 मरु (21, 12 etc., *passim*), do
 मरुदन्त (32, 14), fine, punishment.
 मरु (75, 11), abbr for
 मरुदन्त (58, 9), exclusive, not shared by
 a second
 मरुदन्त (51, service, attendance
 Urdu मरुद
 मरु (23, 27 etc., *passim*), fallow land
 मरुद (63, 11), s a मरुद
 मरुद (1.3), field
 मरुद (23, 29, 63, 19), well Skt. कूप
 मरु (1 17), cow Skt. गो
 मरु (23 6), pr. Skt. गर्त
 मरुद (23, 40), s a मरुदन्त .
 मरु (12, 6 7), village. Skt. ग्राम Of ग्र
 मरुदोमरु (25, 9), children
 मरु (3, 20), neck, mountain pass
 मरु (3, 11, 9, 9, 42, 11, etc., *passim*)
 do
 मरु (67, 11), do
 मरु (16, 11), threshing floor From
 Skt. मरुद

मरु (25 7), wheat Skt. रोषम
 मरुदन्त (714) s a मरुदन्त
 मरुदन्त (23, 19), priesthood, fee or hono-
 rarium to priest
 मरुदन्त (81, 9), pasture.
 मरुद (77, 13), pocket, pocket money,
 personal property
 मरुद (3, 13), cow pen, a natural shel-
 ter in hills for cattle, sheep, or
 goats, ewe lease Skt. गोद
 मरुद (21, 13), lad, son मरुदोमरुद
 मरु (1, 9, 12), foot path, track
 मरुदन्त (23, 34, 63, 17), pasture
 मरुदन्त (27, 13), do
 मरुद 23. 21, 76, 9), cattle
 मरुदन्त (65, 13), cattle track
 मरुद (49, 12 62, 11, etc., *passim*)
 path
 मरुद (24, 7), path, hill (?)
 मरुद (26, 17, 63, 13 etc., *passim*),
 path
 मरुद (63, 16), do.
 मरु (9, 13, 23, 27), village Skt. ग्राम
 मरु (23, 23), do.
 मरुद (32, 14, 34, 19), interference,
 meddling, molestation
 मरुद (44, 16), do
 मरुद (44, 13 14), spoken of a land
 tilled on the condition that one
 half of the produce is to go to
 the tiller and the other half to
 the owner
 मरुद (23, 16, 63, 12), s a मरुद
 मरुद (24, 11, 60, 13, 63, 18) house-
 etc. homestead Skt. गृहस्थान
 मरुद (51, 11 12, 53, 12 13, etc *pas-
 sim*), do
 मरुद (81 6), do
 मरुद (76, 9) do
 मरुद (37, 14, 39, 15), do
 मरुद (75, 14), do

घराट (5 12, 23, 31, 38 etc. <i>passim</i>), watermill	विनाल (74, 16), a low estate Skt वनान
घराहू (23, 18), tunnel house, num. of buildings	विगेन (63, 16), paved
घरी (3, 10 14), s. r. वारि	विराणी (23, 15), f, old
घाडा (44, 14), system by which the tiller receives one half of the produce see घाटा	विश्व (57 9) split debt
घाडक (23, 21), land on <i>ghada</i> system	विश्वी (23, 16) ch. grove
घाडी (63, 11), do	विलुणी (23, 16), do
घास्टट (65, 12), interrupted by land- slide	चोड () waterfull, a ledge from where water drips
घारि (15, 1) landslide.	चोकरी (73, 12), a series of houses with a square compound in the centre
घालनचोल (34, 13 58, 10), interference, molestation see चोल	चोर (7 9, etc. <i>passim</i>) four see चडर
घालनचोल (46, 8), do	चोर (38, 10), terrace, raised platform Skt चतर
घाली (57, 15), preserved pasture.	चोल (24, 18), mae
घीउ (24, 16), ghee, purified butter Skt घृत	चोय (39, 13) fourteen.
घोड (2, 7, 7, 51, 11, 10), rock, boulder	चोर (0, 9, 52 11 74, 12) terrace raised platform see चार
घोडाए (61, 12), composed of roundish stones rocky	छा (39, 14), sir
घोडि (24, 9, etc. <i>passim</i>) s. a घोड	छा (23, 17), precipice see छडी
घोडी (21, 6, etc. <i>passim</i>) do	छाणा (6, 10), to leave, to forgive, pardon to exempt Hindi छाडना
घाहणा (81, 7), s. a घराहू	छाटा (25 12 11) having taken away
चडर (39, 12), four Skt चतुर्	छाया (65 11) m. taken away
चकरा (1, 14), s. r. चाररी	छाति (13, 8), having left out, exclud- ing, except
चक्रवाट (42, 15), resident of Cham jhum or Chumjhum	छडी (1, 17 87, 11), f, pardoned exempted
चव (7 9, 41, 16), wet land, marshy land	छडा (2, 10 53, 10), m. do The correct form is छड्या
चव्याल (67, 16) resident of Chamab	छडी (21, 5, 51 9), precipice
चव (58, 8, 11), s. a चव	छपि (12, 9), cliff rock Cf चपट and चपट
चव (10, 12 etc. <i>passim</i>), water- course, channel	छपिड (13, 9), do
चव (21 7), do	छि (30, 11) sir.
चाकरी (4 7 56, 8), service, atten- tion.	छिक्कोन (63, 9) track, footpath Diminutive of चक, road
चाट्या (81, 7, 12) m. offered, de- clined.	

टिा	(59, 7), <i>etc.</i>	टका	(25, 7, 30, 11), a copper coin
उ	(12, 7, 9, 13, 8, <i>etc.</i> , <i>passim</i>), boundary, de marcation, bound- ary line, prospect, marking- of lary	4 chakalis = 1 tankā, 20 tankās = 1 rupee	
हारा	(41, 17), boundary line See सातत्य	दृषा	(79, 12), steps, flight of steps
छवि	(26 1.) having divided, par- titioned or portioned out	टिक	(12, 14), ceremony of anointing king The correct form is टिक्य
छा	(2 8), waterfall, spring Skt सातत्य	टिकि	(23, 19), having marked or de- fined
ज	(1, 12), do	टिककरी	(23, 38), do
जगत	(1 1.) oil The correct form is सातत्य	टोल्	(9, 10), boulder rock
जर्णि	(10, 10 11), rose apple tree Skt टोल्	ठठर	(2, 12), s a ठठर
जमी	(1, 1) land Jidu سمن	ठठार	(5, 16, <i>etc.</i> , <i>passim</i>), brazier, copper smith
जपनी	(2, 17), brooklet	ठाड	(78, 11 12), site Skt स्थान
जिनी	(64 8), as much See जिनी	ठाडर	(76, 10), land, place
जिनीविहार	(29, 11), in whatever manner	ठर	(15, 5), mound
जिनी	(20, 8, 11, 12), a land measure Requires explanation as to the exact extent denoted by it Cf अट्ट	डन	(70, 13), fine, punishment Skt दण्ड
जिलो	() do	डरा	(80, 14), camp The correct form is डेर
जिहा	(38, 10 <i>etc.</i> , <i>passim</i>), in what- ever manner See जीहा or तिहा	डल	(3, 14), lake
जीलो	(23, 37) s a जिलो	डिभर	(23, 35), pool, pond, spring
जत	(27, 18) wherever, where See तत	डिभरा	(35, 13), do
जोष	(1, 13, 2, 9, <i>etc.</i> , <i>passim</i>) to, for, unto	डग	(32, 6, 8 37, 10), precipice
जात	(3, 10) mountain pass Cf गट्ट	डडा	(22, 10), do
जात	(3 12 13), emoluments	डव	(60 11), mound, elevation
जवाणम	(21 10) wife	डलटा	(1, 7), m, sloping
जावला	(79, 10) m, lower	डिहा	(1, 8) mound, boulder
जमनी	(78, 15 81 11), peasantry	डेली	(63 14 15), f, broken, ruined
ज	(23, 27) dibi, for टका	डपा	(74, 11), mound Panjab; टिक्का
		तड	(22, 9, <i>etc.</i> , <i>passim</i>), as far as, up to.
		तए	(1, 8 2, 7 8) do
		तनाउ	(23, 23), trial, trying a case and delivering judgment
		तय	(1, 12), s a तड
		तयं	(1, 8, 10, 12), do
		तरोट	(80, 11), loss Skt. नोट

तला	(39, 12 61, 19) tank Skt तलास	तलिटि	(37 12) forking into three, spoken of a field which forks into three sections at a little distance on one end From Skt तिमटा (?)
ताड	(23, 35, 37, etc, <i>passim</i>), s a तड़	खनि	(15, 9), spot where the net for capturing hawks is laid
ताड	(23, 36), do	थला	(60, 11), terrace, raised platform Panjabi चडा
ताए	(68, 16), do	थला	(37, 15), do
ताम्रपट्ट	(64, 8, 15, 65, 16), copper char- ter	थिला	(38, 11), was
ताम्रपट्ट	(79, 16), no	थिए	(39, 16), were
तिदेरा	(39, 12), m. of that	द	(23, 37), abbr for दसिया
तिथी	(48, 7), do	दर	(72 13), ०० दाद
तिथी	(4, 5, 6), s a तीथी	दख	(67, 12), interference meddling, Urdu دھل
तिहा	(45, 14), s a तीहा	दडणा	(24, 9), fee, honorarium Skt दक्षिणा
ती	(3, 16), s a तीनी	दण	(1, 14), a tax
तीथी	(45, 12 13) f. of that	दयर	(70, 13), hue or punishment (?)
तीनी	(3, 17), they	दयाल	(51, 11 70, 16) son of wet-nurse देही
तीला	(3, 13)	दर	(22, 58), field
तीहा	11, 30, 16), in that manner, in that very manner	दल	(23, 37), do
तृ	(57, 12), abbr for तृतीय	दण	(65, 12), south Skt दक्षिण
तेदा	(31 12, etc, <i>passim</i>), m, of that	दाड	(72 16 73, 18, 20, 74, 21) wet nurse Skt दादी
तेर	30, 16), there	दाप	(5, 10) rug for covering elephant
तेथीद	(12, 6, 14), then, on that occasion	दाल	(24, 10), pulse, split gram Skt दाली
नए	(7, 11), three Skt त्रि	दिवण	(1, 13) s a दिवाण
त्रखण	(88, 1, 103, 1), carpenter The correct form is खलण	दिवाण	(1, 16, 20 16, etc, <i>passim</i>), long Possibly from Skt त्र rather than from Urdu दिवान
त्रही	(75, 12), three	दिलनि	(12 10), f, of that Correct form त्रि नै
त्रार	(21, 9), do	दीवण	(1, 11), s a दिवाण
त्रामापट	(37, 16 40 9), s a ताम्रपट्ट	दीवाण	(27, 11, 12, 9, etc, <i>passim</i>), do
त्रामापट	(49, 14), do	दुड	(12, 7, etc, <i>passim</i>), two Skt द्वि
त्रिवण	(7, 7), temperate field		
त्री	(10, 13) three		
त्राणी	(1, 14), grazing dues, pasturing tax		
त्रीय	(22, 10 11), one-third Skt तृतीय		
चडला	(34, 7), agitated moored windmg. Hindi चडा		

दुः	(17, 5 56, 7, 11) discord, dis- content, dissolv ^y , breach, treachery	नड	(22, 9, etc, <i>passim</i>), river Skt नदी
दुई	(79, 15), f, second	नए	(11, 11), do
दुता	(63, 17), confluence of two streams	नकोडा	(81, 9), spur of a hill
दुता	(63, 17, 68, 15) & a दुवता.	नफ	(80, 11), gam. profit
दुता	(12, 9), junction of two roads, intersection of paths	नल	(1, 11), brook, rivulet
दुई	(12, 9), & a. दुः, two	नल	(1, 11 3 11, 12, etc, <i>passim</i>) do
दुषी	(23, 16),	नलि	(8 11, etc, <i>passim</i>), brooklet streamlet
दट	(31, 10, 11, 68, 11), one and a half	नलि	(1, 10, 11), do
दण	(1 18, 19, etc. <i>passim</i>), & a दिण	नली	(9, 10), do
दणित	(51, 12), taxes customary to a locality	नाड	(41, 14), barber Skt नापित,
दण	(24, 36, 8), temple, shrine	नाल	(7, 7, etc, <i>passim</i>), brook rivu let
दण	(23, 33) do	नाल	(3, 12, 21, 6), do
दण	(24, 9, etc, <i>passim</i>), do	नाला	(19, 6, etc, <i>passim</i>), do
दणी	(51, 11), daughter of wet-nurse Of दमोद	नाला	(23, 16, etc, <i>passim</i>), do
दोहती	(75 11), daughter's daughter Skt दोहिनी	नालि	(5, 11, etc, <i>passim</i>), brooklet, streamlet
दुत	(63, 13), & a दुवता	नली	(17, 6, etc, <i>passim</i>), do
द्राण	(7, 9 etc, <i>passim</i>), & gram measure	नली	(63, 14, etc, <i>passim</i>), do
वर	(1, 14 3, 9, etc <i>passim</i>), & a वार	निकथ्याना	(4, 4), rescue, render assistance in danger
वर	(70, 11), mountain range	निरवाहि	(47, 8), having carried out having executed
वि	(37 9), abbr for दिवा	नीत	(33, 12), customary Skt नियत
वी	(2 7), do Of वरा	नीमत	(1, 18), for the sake of. on behalf of Skt. निमित्त
धुताड	(47, 8), to the very end, all through	नेड	(27, 11, 41, 12), & a नड
धुरधुर	(1, 11 9 11 11 23, 37), along, alongside	नए	(19, 11), do
धबोना	(21, 9) daughter's son Skt दोहिन	ने	(23, 16 17), do
धरा	(12 10) towards, in the direction of	नेड	(12, 8), do
		नैवडा	(31, 16), river bank
		नीफ	(62, 13), fountain
		प	(39, 14 15) abbr for पड
		प	(23, 38), abbr. for पड

प (10, 10), abbr for पितृ
 प (23, 37), abbr for पश्चिम
 प (20, 13, 30, etc., *passim*) abbr for पटित
 पड्डोल् (37, 9 13), watershed
 पखण (3, 11, 12), chft, precipice Skt पापाव
 पचायत (67, 16), Panchayat, village assembly
 पजहका (31, 11), a tax
 पट (62 19 72, 10) charter, deed
 पट (5 15), strip of cloth
 पटा (32, 7), boulder Panjabi पट्टा
 पटा (29 12, etc., *passim*) charter, deed
 पटि (10, 11), plot of land holding
 पट्ट (56, 6), s a पट charter, deed
 पठ (10, 12), a gram measure. Skt पथ Cf पथ
 पथि (1, 10, etc., *passim*), water, spring
 पथी (1, 12), do
 पथोल (23, 33), s a पटोल
 पथारा (9 9), fountain, watering place Cf पल्लवारा
 पथ (39 13) gram measure Skt प्रथ, Cf पठ
 पटुक (9 10), stered footprints Skt, पाटुका
 पथरा (44, 17, 70 12) flat mound, tableland
 पथगता (6 7), a territorial division, sub division
 पथन (39, 12) return, exchange, substitute, compensation Skt परिवत
 पथता (39, 13) do
 पथे (3, 13 etc *passim*), beyond across

पर पसहा (72, 12) beyond across
 पट्ठारा (34 9), s a पणारा
 पार (39, 11) quarter, one fourth या भूमि is equal to one *luna*
 पट (75, 16), s a पट
 पाणि (8, 10), s a पणि
 पादका (31 8), s a पटुक
 पार (23, 34, etc *passim*) on the distant shore, beyond, across
 पारसी (63, 13), f further situated on the further side
 पार (27, 17), s a पार
 पाहरि (41, 11) watchman Skt प्रहरि
 पि (30 10 32, 11), abbr for पिट
 पि (10, 10, 13 13, 11 etc., *passim*), abbr for पिटा
 पिचला (74 13 11), back land Hindi पिछा
 पिचो (57, 15), after, subsequent to Hindi पीछ
 पिचे (36, 9 38, 10), formerly, before Hindi पीछ
 पित (19, etc., *passim*) behind at the back of Hindi पीछ
 पिचो (1, 7 9 23, 37 etc., *passim*) do
 पिचाया (66, 19), m, former previous
 पिठ (10, 11), a gram measure
 पिटा (26, 14, 15, etc., *passim*) do
 पिहारा (56, 1), a tent of Pithur
 पी (3 10, 12), abbr for पीरो s a पिचा
 पीच (3, 10, 11, 11 etc., *passim*) s a पिचा
 पीचा (1, 20), do
 पून (1, 3), pious act, charity Skt, पण्य

पुरोहित (38, 11, 11 12), priesthood
 पुरोहिती (33, 9, 11) do
 पुरोहिता (38 10), do
 पे (73 11 16, 1), abhi for पेडा
 पेडा (25, 1, 15), a grain measure
 पौड (९६, 76), path on slope, steps
 पोट (81, 11), a tree
 पाही (37, 9) bottom, foot of a hill
 प्येडा (7 11), s a पडा
 प्र (70, 6, 10, 13), subjects, people
 Cf माह्यु
 पतिता जोग (44 18) on the occasion of
 consecration or inauguration
 प्रन (17 10) a grain measure
 प्र (९३, (०१), s a प्रेडि
 पडि (८, 11 15, 7, etc., *passim*), des-
 cent diversity Opp मित्र
 प्रडि (27 12, 14, etc., *passim*), do
 प्रेडी (34, 10, etc., *passim*), do
 प्रोरे (63, 10 17) s a उपरे
 प्रोहन (47, 3), priest Skt पुरोहित.
 प्राहत्या (57, 12), s a पुरोहित्याई
 प्राहित (21 11) priest Skt पुरोहित
 फवी (25, 6, 13, etc., *passim*), state-
 ment explanation, agreement
 Skt फविकवा?
 फरक (80, 9), difference violation
 फागुडा (16 11), fig tree
 फाट (37, 9), hill side void of vegeta-
 tion treeless hill slope
 फड (63, 10), shoulder of a hill,
 ridge Cf वहि
 वनमिया (4, 4), m. conferred, bestowed,
 granted pardoned, forgiven
 वमा (24, 9), on behalf of
 वा (1, 7, 27, 12), field, crop
 वाडी (37, 13) do

वगली (53, 12), f
 वगसी (9, 12), do
 वज (69, 9), s a. वज
 वज (5, 10), oak tree
 वजेडि (69, 9), overgrown with oak
 trees
 वटकरणा (40, 11), to cultivate, to till
 वड (7 8 9, 10), f, big Hindi वडी
 वड (3, 12, etc., *passim*), pipal tree
 (Ficus religiosa) The word is
 the same as Skt वट, but where-
 as that means 'banyan tree'
 (Ficus Indica), वड in the Panjab
 hills denotes pipal tree (Ficus
 religiosa) The name for the
 banyan tree in those parts is
 वडी
 वडु (7, 4, 12, etc., *passim*), a Brah-
 manical caste From Skt वटु
 वडू (33, 9, 11), s a. वडू
 वडणी (79, 14), f, to be cut, to be
 mown Panjabī वड्दनी
 वडो (79, 13), f, cut, mown, hewn
 Panjabī वडडी
 वणनोहा (67, 10), forest track
 वणछाभ (68, 15), foliage, vegetation
 वत (3, 10, etc., *passim*), path, way,
 road Skt पथ (पथन्)
 वता (23, 16), do
 वत्री (7, 10), thirty two Hindi वत्तीस
 Skt द्वात्रिंशत्
 वदला (65, 17), return, exchange Cf
 परत
 वधि (42, 16), f, fixed, settled Skt
 वद्धा
 वन (23, 36), s a वज
 वन (55, 9), parapet, border Correct
 form वन्

वना (23, 36) do Correct form वना
 वक्ष्य पट्ट (56, 10) agreement, deed
 वषाय (56 5, 6, 9) settlement, agree-
 ment
 वषेज (70, 13), do
 वय्याली (68, 14) extreme, farthest, last
 of a series, on the border
 वर्याइक सादा (4, 3), every year, per annum
 annually
 वल (62, 19), s a बाल
 वस्त (23, 21), movable article
 Skt वस्तु
 बहर (74 15), outside, beyond
 बहिया (1, 8), upper.
 बही (3, 14), ridge
 बहोदा (37, 11), small stream that issues
 from the main current of a river
 and rejoins it at a little distance
 बहा (36, 10), -m. tilled See बाड
 बाड (34, 11, 12), f, do.
 बाड (74, 19), pond, well Skt बापिदर
 बाड (31, 12), do
 बाग (39, 12, etc, *passim*), garden
 बाछ (30, 10 67, 13), a tax in cash See
 बास
 बाछी (30, 11), s a बाछ
 बाया (31, 10), fence, hedge
 बाही (51, 12, 63, 19), garden Skt
 बाटिका
 बाहें (48, 9) carpenter, Skt बाधवि
 बाणी (34, 12) f, to be tilled See
 बाइ
 बात (23, 18) s a बन
 बायत् (51, 11), s a बायत

बावत (30, 10, 51, 12, etc, *passim*)
 concerning, belonging to, of
 बारे (38, 10), during, in the time of
 बाल (64, 15, etc, *passim*), on behalf
 of from Panjabi बहयें
 बाला (25 12), do
 बाहणा (37, 16 40, 16), m, to be tilled,
 to till
 बाहर (74, 17), outside, beyond
 बाह्न (72, 12), twelve
 बाह्नीज (40 12) first crop, first of the
 year s two harvests
 बिउर (30, 12), s a बिउर
 बिउरा (41, 10, 48, 7), detail, parti-
 culars Panjabi ब्योरा Skt विवरण
 बिच (30, 16, 39, 12), within inside
 See सज. /
 बिह (1, 8), ridge.
 बिउगोह (42, 9), path running on a ridge
 बिउगा (63, 12), parapet
 बित्तलव (51, 12), relinquishing all rights,
 disinterested
 बीज (72, 14), seed corn Skt बीज
 बीड (2, 8 23, 39 etc, *passim*) ridge
 See बिउ
 बीटा (23, 50, etc, *passim*), do
 बुघी (63, 11), under cultivation,
 cultivated Correct form बुघ
 बुल्ल (13, 7 27, 15, etc, *passim*)
 below, lower
 बुली (63, 9), f, lower
 बुल्ल (7, 8, etc, *passim*), below under
 underneath
 बुन (57, 12, 50) brotherhood Skt बन्ध
 बुवरा (59, 14), s a बिउरा
 बुना (24, 1), house, family

बूटी	(73, 13) willow tree
बुद्धि	(13, 3), mind
बहु	(74, 11, 13, 17), do
बुध	(14, 14) & बुद्धीआ
बुध	(14, 21) s a बुद्धी
बुद्धि	(13, 11), tree of willow trees
बुद्ध	(18, 5) resident of Burma
बुद्ध	(13, 11, 13) बुद्धि
बुद्ध	(17, 11) do
बुद्ध	(14, 9) word, promise
बुद्ध	(1, 12) विदुषा
बुद्ध	(16, 1) abbr for भग
बुद्ध	(16, 1) share portion, allot
बुद्ध	(140, 1, 11), do
भक्त	(61, 3) local dialect Skt भाषा
भक्त	(20, 1, 14, etc. <i>passim</i>), a land measure
भक्त	(22, 10) share, portion.
भक्त	(104, 3) filled, cast, founded
भक्त	(47, 1), good favour
भक्त	(28, 10, 34, 20, 21, etc. <i>passim</i>), s a भक्त
भक्त	(28, 10), do
भाव	(25, 6), s a भावा
भाव	(67, 8), dialect Skt भावा.
भाव	(58, 10) s a भाव
भारा	(47, 7), responsibility
भीती	(3, 12), ascent, activity Opp प्रेडि
भु	(63, 25), abbr for भुज्या
भुक्त	(1, 10), f, to be enjoyed
भुक्ति	(12, 10), on behalf of
भुक्ति	(21, 17, 22, 9), precipitous slope
भेरीआ	(31, 13) outer
भोगतण	(3, 17), to enjoy
भोगता	(4, 7) do
भान	(9, 12 etc. <i>passim</i>), bc

भोन	(15), do Hindi हो
मन्वीर	(25, 8), honey
मगणी	(40, 12) s a मगणी
मगणि	(13, 11) & tax in kind
मडणी	(34, 14), s a मगणि
गणि	(30, 10) do
मडणी	(67, 13), do
मडोन	(63, 10) middle Skt मध्यम
मट	(75, 15), hospice
मटो	(23, 29), do
मग	(60, 11) ridge
मगि	(31, 15, 39, 13, 14), s a माणि
मग	(6, 7, 7, 7, etc. <i>passim</i>) in. inside within Skt मध्य
मफर	(80, 15) according
महणु	(37, 14), s a माहणु
महान	(37, 15) writer Skt महत्तर
माणि	(76, 7), a grain measure
माणो	(74, 14), do
माप	(79, 15, 81, 11), pardon, forgive, exempt
मापी	(76, 10) f. measured
माम्हरा	(65, 13) a creeper like vine bearing edible berries
माशु	(48, 3, 9), land the holder of which does not pay rent or tax but renders service as carpenter. etc
माहणु	(27, 27, 63, 17, etc. <i>passim</i>) cultivators, peasantry
मिआ	(44, 12, 50, 11, 12, 14 etc. <i>passim</i>) a title
मिआ	(49, 12, 13) & Brahman Skt मिश्र
मीआ	(69, 16), s a मिआ
मीआ	(77, 6) do
मुआ	(67, 12), m, dead died Skt मृत

मुग	() gie u gram	कृति (26 13) do
मुल	(104, 1) price Skt मूल	आगे (23 34 36), mound
मुहम्मद	(85 3 87 1) chief artisan (?)	आही (73) आही
मे	63 2a) abbr for महता (महतर)	आभारिका (78 9), Sanskritized form of
मल	(74 17), confluence	आहता
खर	(1 11, 3, 12, etc., passim), s a	आभारिका (10, 2, etc passim) do
खरे	17 7) do	आहि (31 16, etc., passim) s a
खरा	(1, 9 62, 1a) do	आही (4, 1, 2 etc passim) a land
खार	(23 34, etc passim) do	measure
खोर	(19 6 7), do	आहारी (36 9 10) f written recorded
खी	(1 19) pleased happy Urdu	आहार (86 1) blacksmith Skt आहार
ख	(3 16), s a ख	खण (24, 10), salt Skt खण
ख	(55 15) abbr for खय	खपा (5 1a), to receive
खड	(60 15) s a ख	बारी (70, 17), ministership wazarat
खा	(5 15), do	(territorial division)
खा	(79 14) reserved forest	बड (92 1, etc passim) s a ब
खा	(79, 13), do	ब (7, 9 88 1 etc passim) share
ख	(24, 10), abbr for खय	portion from Skt बड, to dis
ख	(104 3), do	tribute
खानुट	(30 16) trees and plants	बला (30 13) s a बल
ख्या	(104, 3), rupee	बखला (49 17), to dwell
ख	(53, 10 63 16) shoulder of a	बाख (81, 10 11), a tax on each See
ह	hill	बाछ
खा	(63, 16) do	बाह्य (40 10 11) s a बाह्य
ख	(26 19) s a ख	बिहवार (79, 1a) forced labour वि Skt
खन	(19 2), public	बिष्टि
खवाल	(41, 17), ling s personal servant	बिही (11, 8), that much Panjabi
खक	(24, 10 25, 8), cash	बानी
खण	(23 26 27, 29), fine	खार (23 36), s a खार खार
खदा	(14 18) m, adjoining adjacent	खड (23, 2a) hundred Skt खड
खडि	(23, 30), s a खडि	खडगदी (30, 16 17), interference, trou
खसी	(3, 14), f, long	ble
खडि	(23, 19 26, 16, etc., passim)	खानि (61, 9), witness Skt खानि
s a खडि		खवाड (73 11), s a खवाड
खडि	(23 30, 24, 6), do	खवाडा (51 12 66 11, 17), 1st or
		garden vegetable garden Skt
		खवखानि

सुव्यय (14 15 16) do	हृत् (89 16) in the absence of an
सुव्यय (26 7) sa सव्यय	attendance and in upon
स (24 10) abbr for स	सर्वथा (4 f t le offered repre-
स (1 13) service Slt सवा *	sented
स (24, 10 104 3), a slight equal	स (57 12) upon Slt सति
to 80 tolas	स (79 13) sa सति, सति
सर (26, 14) sa सरि	स (48 9) peasant ploughman
सरि (16, 12 44 17) saru to 1 in	स (81 11) operation dispi
state deresne	
समत (60 17 74 21) sa स	स (10 11, do passin), bulos,
समत (80 4) officer Urin स	in for in for north
स (27 26 6, 17 18 de passin	स (17 9) do
shop	स (17 7) do
स (23, 16) sa स	स (47 1) sa स
स (23, 18) do	स (1 10) to Hindi for
हयपनि (12 10 11 14) llation of	स (10 11) in
water Slt सपानि	स (1 13 6 9 de passin) and
हयपनि (7, 12) do	further furthermore other
हयपानि (33, 11) do	स (68 10) in was
	हय (1 12) sa स

APPENDIX B

from the Annual Report Archaeological Survey of India,
1903-04 pp 261-91

CLIP PLATE GRANT OF BAHADUR SINGH OF KULLU

A few of the copper plates in possession of Pandit Mohan Lal guru to His Holiness of Chamba there is one which presents the exceptional case of a grant of land which can be readily identified whereas the identification of the others is a matter of some amount of difficulty. The grantee is the great Pandit Ramapati son of Pandit Sidmand and a resident of the illustrious town of Jalandhar. He was a descendant of the present owner of the copper plate and must have held it for more than half a century under three perhaps even four successive rulers of Chamba. His name occurs as that of the author of the title deed on the copper plates issued by Pratap Singh and on those of Balabhadra the latter's grandson, during the earlier part of his reign. It is clear that Ramapati must also have been the spiritual preceptor of Balabhadra's father Virabhana, though it is not attested by any document. His name is last found on a plate dated Śāstra samvat 86 Vikrama samvat 1667 Karttika bhādra 11th. The next grant issued by Balabhadra in Śāstra samvat 5 Vikrama samvat 1686 Magha sukrānti 12 is signed by a Pandit Padmanabha and all later plates by Ramapati's son Laksmikanta. We may therefore assume that the death of Ramapati occurred between the two dates mentioned. The earliest mention of his name is on the copper plate which is here edited for the first time. We do not know who ruled Chamba in the Śāstra year 35 (A.D. 1559) probably it was Ganesarman, who was certainly still Raja in the preceding year. That Ramapati stood high in favour with his noble patrons appears from the fact that three more plates besides the present one record grants of land bestowed upon him namely two of the four plates which we possess of Pratap Singh and the first of the twenty plates of Balabhadra.

It is strange to find that the donor of the grant under discussion does not bear one of the four names enumerated but calls himself Bahadur Singh. From his titles it may be inferred that he was an independent chief but the name is not found in the genealogical roll of the Chamba rajas nor in any other copper plates. The simplest explanation would be to assume that Bahadur Singh was another name of Raja Ganeswarman which would be in agreement with the custom of double nomenclature still in vogue among the Chamba rulers. This assumption would be the more plausible as the inscription mentions as second donor the heir apparent (*yuvraja*) Pratap Singh and this was as stated above the name of Ganeswarman's son and successor.

[illegible]

On the other hand it is noteworthy that he is only mentioned as the place of residence of the grantor, not that of the donor, as is the case with all other copper plates issued by Rajas of the Kullu. It is also remarkable that the motto *Satyam pramavam* of the donor of the grant is found on one of the Guler Maharaja's plates. A still greater object of interest is the localities mentioned in the inscription are known to exist in the Kullu district. It is therefore probable that Bahadur Singh was the ruler of some other State. The suggestion is admissible for among the plates of Balabhadra is one which has been issued in the name of his neighbour the Raja of Nürpur.

The surname Singh was only borne by a small number of Pajput families in Kullu, where it replaced the title of Raja. The first Raja of Kullu who adopted the surname was Sidh Singh, and the name of his successor was Bahadur Singh, and there is very strong evidence that he was the donor of the grant in question. The exact date is unknown, but Jagat Singh who ruled in the middle of the 17th century succeeded him by four Rajas. Assuming twenty five years for each reign, we may infer that Bahadur Singh must have lived about the middle of the 16th century, which is, as we saw, approximately the date of our inscription. Moreover, Bahadur Singh's successor was Pratap Singh who consequently must have been a Rajput during his lifetime.

Our hypothesis will become more certain if the locality mentioned in the grant can be identified with places in Kullu. It is clear that a Raja cannot dispose of land outside his own territory.

The 'hermitage of Pulastya' (*Pulastya*) is unable to identify with certainty. Though the worship of *Devi Kali* is very prominent in Kullu, no shrine dedicated to Pulastya is said to exist. Mr. H. Calvert I.C.S., Assistant Commissioner of the Kullu Sub-division has, at my request, made enquiries regarding this point on the occasion of the Dussehra Fair at Suklanpura. But among the numerous *devas* and other *devatas* gathered to pay their respect to Raghunatha, Pulastya was conspicuous by his absence.

The second locality mentioned in the grant of Bahadur Singh is the village of Hatta. This I believe can be identified with certainty. On the confluence of the Bivas and the Ropn nala, half a mile east of Bajaura (map Bajaura lat. 31° 30' long 77° 13') we meet with a hamlet of the name Hatt which would exactly correspond with *Shr. Hatta* (*Of glat*, from *Shr. ghata* and *ghurāt*, watermill from *Shr. ghoratā*). Hatt is also the name of one of the two *pratis*, in which the *Bajaura kothi* is subdivided.² The Sanskrit *katti* means a market, a very appropriate name for the spot where the Central Asian trade route, after crossing the Duleh Pass, reaches the Upper Bivas valley. The antiquity of Hatt is attested by a very fine

¹ Cf. *the list of the Kullu Rajas* by J. H. Calvert I.C.S. (London 1897) p. 149. The name of the Raja who was the donor of the grant is not given. Unfortunately no precise date can be ascertained. The name of the Raja who was the donor of the grant is not given. The name of the Raja who was the donor of the grant is not given.

² *Kangra District Gazetteer* (1907) p. 11.

hagu temple profusely decorated with carvings¹ and by the remnants of three more stone temples. One of these known as Jhaumpru *sail* (*sail*-a stone temple from *śila* stone) was still extant in the summer of 1901 though much ruined and partly buried in the sands of the Ropru Khad. This points to the fact that this stream has changed its course which probably was the reason why Hat became superseded by Bajaura, situated at a safe distance from the dangerous confluence.

It will be seen that the Ropru *nālā* is the boundary between Kullu and Mandi as noticed by the traveller Moorcroft² who also mentions the Bajaura fort, which must have been demolished shortly before 1870. Its site is now occupied by a tea plantation. I am inclined to think that this fort (or a previous one standing on the same spot) is referred to in our copper plate if at least we may assign to the word *dranga* the same meaning which it once had in Kasmir, namely, that of a frontier fort, or a watch station.³

In the same passage Moorcroft says that the Ropru flows at the foot of an eminence on which stood the village of Syri. This I feel inclined to identify with the *Siri sthavanā* of the copper plate. Its position not far from Hat would make the identification very plausible. I must, however remark that according to the information supplied by Mr. Calvert the correct form of the name would seem to be *Sairi*. On the survey map the name *Sirg* evidently marks the position of the village referred to by Moorcroft. It is interesting to find that the land granted by Bahādur Singh consisted of saffron fields. Cultivation of saffron, for which Kasmir is still famous,⁴ is nowadays practically unknown in Kullu, though the physical conditions are probably as favourable there as in the valley of the Jhelam. Mr. Calvert informs me that there used to be saffron fields in Kullu. There was one, he says quite near and below the castle which is now a tea field belonging to Mr. Minniken and up to five or six years ago there were a few saffron plants remaining there. It will be noticed how well this agrees with the topography of our inscription. For it was the ancient castle of Bajaura near which the saffron fields granted to Pandit Ramapati must have been situated. The area of the granted land is expressed in *prastha* a measure of grain according to the custom universally practised in the hills, of indicating the size of the land by the quantity of seed corn required for its cultivation.⁵ The *patha* (the modern form of *prastha*) is still the unit used in Kullu for measuring grain. One *patha* of husked rice is equivalent to $4\frac{1}{2}$ *kacca ser* (nearly 2 *pakka ser* or 4 lbs.). Twenty *patha* make one *lakh*.⁶ The total area of the land given to Pandit Ramapati was therefore $4\frac{1}{2}$ *lakh*, and required 180 *pakka ser* of seed corn for its cultivation.

1 of this
Ganesh
Moorcroft

¹ The *Siri* or (the *Ropru*) river is the *Ropru* (the *Ropru*) river and runs under the walls of Bajaura falls into the *Ropru* river at the bank. Bajaura is a large square fort belonging to Kullu. It consists of square towers connected by a low wall in the middle built of even stones, engirted with beams of fir. Moorcroft *op cit* p. 109. Cf. also Calvert *op cit* p. 13 (with a picture of the fort).

² Cf. *Rajasthani* (transl. S. N.) Vol. II, p. 301.

³ Learning of yaloues saffron, a water and grapes, things that even in heaven a difficult to find are common there (in Kasmir). *Rajasthani* I, 40. Cf. Dr. Stein's note here and at I, 220 also.

⁴ Cf. Dr. Stein's note at *Rajasthani* I, 40 and A. S. R. 1900-03 Vol. I, p. 250 foot-note 10.

⁵ Cf. *Udgra Gazetteer* Pt. II, p. 104 and A. H. Dinck *The Kullu dialect* p. 83 s. *patha*.

As we have thus been able to locate in Kullū at least one of the places mentioned in the grant of Bahadur Singh, his identity with the Kullū Rajā of this name may be regarded as certain. This conclusion adds considerably to the interest of the inscription. Kullū is undoubtedly one of the most ancient principalities of the Panjab Hills. It is described by Hsuen¹ Tsang under the name Kulu-lo, and on two Chamba copper plates² of the 11th century mention is made of the Lord of Kulūta which is the ancient designation under which it is repeatedly referred to in Sanskrit literature. Nevertheless not a single pre-Muhammadan inscription has come to light in Kullū, a fact which is probably due to the backwardness of its inhabitants, who are described by Hsuen Tsang as "coarse and common in appearance" and "of a hard and fierce nature". The inscriptions found in Kullū are all comparatively modern, they are without an exception composed in the local vernacular and written in a kind of Lākari derived from the ancient Sarada.³ These two circumstances combined render their interpretation far from easy. One of the oldest epigraphs is that on the famous temple of Dhungri near Manali, in the upper part of the Byas valley, which is known as Wazir Parol.⁴ This shrine, profusely decorated with woodcarving, is dedicated to Hirma Devi the patron goddess of Kullū, in whom students of Sanskrit literature will recognize the *rākasi* Hidimba, the spouse of Bhīmasena the Pandava. The inscription is of special interest for my present subject because it mentions the name of Raja Bahadur Singh as founder of the temple. Its date is Jyēṣṭha 20, the 20th year of the Śāstra samvat. The figures indicating the centuries are omitted, which is characteristic of this era, so that it would be impossible to fix its date without the aid of some other document. Thus we possess in our copper plate which is dated Samvat 35, Karttika sūta 11. It is true that here also the date is expressed in the Śāstra samvat but, as we know that the grantee died between A. D. 1610 and 1639, the figures for the century can be supplied with certainty. The corresponding Christian year must be 1550. Consequently the year of the Dhungri inscription can only be A. D. 1553, and we have thus been enabled to date one of the most interesting monuments of the Kullū valley.

Another prominent temple of the upper Byas valley is that of Samdhya Devi or "the goddess of dawn" in the ancient village of Jagatsukh, which traditionally is believed to have once been the capital of Kullū. The temple of Samdhya Devi has been largely renewed, but it contains some portions which are evidently ancient. On two slabs placed on the enclosing wall at the entrance of the courtyard an

¹ S. I. (Hsuen) Tsang, Vol. I, p. 1.

² A. S. B. 1902/03, p. 208.

³ Dr. Dutt in *J. A. S. B. Papers*, p. 2, speaks of the inscription Takkari dar Dargah-i-Jammu and Naubhar elahi. It occurs in Takkari dar Tamber, a name by which it is well known all through the Panjab Hills and is also known in the plains.

Vol. I, p. 11.

one for that
The word

(S. I. 1902) p.

inscription¹ is cut in three lines of 40 to 48 cm in length. I must for reasons
 space have abstain from giving a full transcript and translation of this epigraph.
 So far as certain that the first line reads *Sri Maharaja Urdhan* (read *Urdhan*)
 and the second line commences with the name of Samdhyā Devī and the third
 line contains a date which I read *Sam 4(?) ba ti 2*. It refers of course to the
 Śaka samvat and we must look for some other document to decide which figure
 we require as supplement for the hundreds.

The name U[r]dhan P I is found in the *vamsavalī* as that of Bahadur Singh's
 grandfather. The date of the temple of Samdhyā Devī is therefore separated
 from that of Bahadur by the time occupied by the full reigns of Kailas Pal and Sidh
 and the partial reigns of Urdhan Pal and Bahadur Singh. We may say by
 three. We shall therefore have to take either A. D. 1428 or 1528 as the
 date of the temple of Jagatsukh. In the first case the reigns of the intervening Rajas
 will have been very long namely some forty years each. In the second case they
 could have exceeded in average of seven years. The latter assumption seems
 more reasonable. Possibly the Jagatsukh inscription falls towards the
 end of Urdhan Pal's reign and that of Dhungri in the beginning of that of Bahadur
 Pal. This will leave a somewhat larger space for the two intervening reigns
 of Kailas Pal and Sidh Pal.

The above topographical discussion points to the fact that Bahadur Singh ruled
 over the whole of Kullu proper i.e. the upper Biyas valley. This is quite in
 accordance with the tradition which holds that he was the first to extend his
 territory which under the Pal dynasty consisted only of Wazirī Parōl. There is one
 point however still to be elucidated. The present Wazirī Lag Maharaja and Lag
 Sarī once formed an independent principality which was overthrown by Raja Jagat
 Singh. This is fully confirmed by one of the Persian *Sanads* dated the 3rd of
 Jumada ul Umayyah A. H. 1007 addressed by Dara Shikoh to Jagat Singh
zamindar of Kullu². As we have seen that Bahadur Singh's rule extended over
 Bajaura and Dhungri we shall have to assume that the principality of Lag situated
 between those two places though ruled by its own Raja was tributary to the
 Maharaja of Kullu. Another point closely connected with this question is that of
 the origin of Sultanpur the modern capital of Kullu. This place situated on the
 confluence of the Biyas and the Garvān stream is said to have become the capital
 in the reign of Jagat Singh who conquered it from the last Raja of Lag. The latter's
 name is given as Sultan Cand in the Kangra Gazetteer but in the same work it is
 stated elsewhere that Jay Cand was the last Raja of Lag and Sultan Cand his

¹ A facsimile (in the original copy) is found at the end of Captain H. A. Court's book. I may note in passing
 that the copy on the left of the original is a very good one, whereas the copy on the right is a very poor one.
 was a copy made from the original.

² Cf. Dr. H. H. Arnold, *J. R. Ind. V. L. X. p. 17*

³ Haren, *op. cit.* p. 13. Cf. p. 19.

⁴ For a full account of the reign of Raja Bahadur Singh Jagat Singh of Dolav and the copies of *Sanads*
 the original of which are in the hands of the Government of the Punjab.

brother According to Captain Harcourt's informant Sultanpur was named after this Sultan Cand¹

It must, *a priori*, appear strange that the new capital of the Kullu Raja was named after a petty chief, by whom it fell into their possession. In the *sanad* referred to above the name of the P. of L. after whose death Javat Singh annexed the territory is neither Javat nor Sidh (and not Jod) (cf. J²) and. Thus also tends to raise a doubt as to the authenticity of the said tradition. Nor is it in accordance with another tradition preserved by Moorcroft that 'the removal (from Nagar) the (capital) took place about three centuries ago' which would mean about 1100.

It will be seen that in our copy on Bhatt Singh calls himself by another name *Suratrana raja*. The word *suratrana* is often found in Sanskrit inscriptions as the rendering of the Arabic *shah* so that the name can mean a king or a Raja. And the fact is still known in Kullu. Viscount de Mervin, the Bahadur Singh called himself by this name. In connection therewith it is of great interest that there exists a tradition different from that mentioned above regarding the origin of Sultanpur. During my stay there I was told by the old vizir of the Raja of Rupn, the descendant of the ancient Raja of the Sultanpur, was founded by Sultan Singh, and Dhalpur the suburb on the right bank of the Sirvan by his brother Dhal Singh. It will be noticed how well this agrees chronologically with the passage quoted from Moorcroft. For Sultan Singh (i.e. Bahadur Singh) ruled in 1653 and it is only natural that after conquering the valley as far down as Bajaura he removed his capital to a place situated in the centre of his dominions while probably keeping Nagar as his summer residence. Anyhow it seems to me highly probable in view of the above that it was not a defeated Raja of Log but the victorious chief of Kullu who gave his name to the modern capital.

We have already seen that the copper plate grant under discussion mentions as second donor the heir apparent Pratap Singh and thereby establishes the authenticity of the genealogical roll of the Kullu Rajas published by Captain Harcourt. Our inscription acquaints us moreover with Bahadur Singh's grand vizir (Skr. *malomantrin*) Narayan Singh and with the Raja's three daughters Sunu, Ganga and Rango. For it was on the occasion of the marriage of these three ladies, that the grant was given to the *rajaguru* of Chamba from which it may be inferred that they were married into the ruling family of that State. The bridegroom was presumably Pratap Singh the heir apparent (to wit of Chamba) if he had not yet succeeded his father Ganesavarman by that time. For a Raja of Kullu could not give his daughters in marriage to any one below a ruling chief or heir apparent. The saying is that in matters of war and marriage a Raja deals only with his equals. For two or more sisters to be married at the same time and to the same person is by no means an uncommon practice among Hill Rajputs. The liberality

¹ Cf. p. 100 (foot note) and p. 100 Harcourt op cit. p. 110

² Moorcroft op cit. Vol. I p. 121

³ Cf. *Epigraphica* Vol. III pp. 30, 40, 110, and 115 Vol. VI pp. 4 and 5

shown on this occasion to Pandit Ramapati indicates that Bahadur Singh attached much importance to a matrimonial alliance with Chamba. For we read at the end of the inscription that the Raja ' gave to Ramapati the price of the land and again presented him with the same, *viz.* he gave him in addition to the land its full value in money. And on his annual inspection of his possessions in Kullū he would receive a large haul and a scr of saffron. The former may seem a somewhat unsuitable present to a pious Brahman whose *dharma* forbids him to kill animals. But we know from elsewhere that the Rajas of Kullu, and probably other chiefs in the same position were in the habit of sending a hawk as a tribute to the Emperor of Delhi. Bahadur Singh evidently wished to do special honour to Ramapati by a present otherwise due to his suzerain.

Besides a shop inside the frontier fort, the *gurudoksinā* comprised also "a very excellent *thathika* to catch hawks" (*syena bandhana thathikā prama srestha*). The word *thathika* is not Sanskrit, but evidently a sanskritised vernacular term which would seem to be the modern *thati* of Kullu dialect, a technical term particularly used in connection with hawking. I quote the following from the Gazetteer² : "The best way of catching hawks was the *thati*, which is a sort of triangular enclosure erected at a prominent place on a ridge or spur so as to draw the attention of the birds. Poles are set up at the three angles and two of the sides are enclosed with nets, but the base of the triangle which is towards the hill top is clear, the apex is on the down hill side. A *chikor* is tied close to the ground inside the enclosure to attract the hawks by its call, and when one swoops down upon it, a man who is concealed in a thicket close by rushes forward, and drives the hawk into the net where he secures it."

Regarding the inscription under discussion the following points may be noted. The copper plate on which it is engraved, is of irregular shape the average height being 21.5 cm., and the breadth 26 cm. at the top and 32 cm. at the bottom. To the proper right a handle of 2 cm. in length projects. The inscription consists of 20 lines. The first seven lines are only from 21.5 to 22.5 cm. broad leaving an open rectangular space to the proper right, which is occupied by the motto and by lines 18-19, which are written vertically and are about 10 cm. in length. The last line is written all along the proper right margin. It would seem that these three lines were added afterwards. The letters which measure 1 to 1.5 cm. are well engraved. The character is a transition from the ancient Śarada to the modern Takari or Tunkari. It is interesting to note that *r* after a consonant is sometimes expressed in the old fashion by a stroke to the proper right (cf. *dranga* line 10) or in the modern way by a stroke to the proper left (cf. *camdra*, line 18). The peculiar script used in the copper plates of this period is designated in Chamba by the name of Devaseva. The

¹ In a letter dated the 8th of Rabī' ul Awwal A. H. 1287 Daru Fīlī acknowledges the receipt of a law and a bill party (*gunjan*) sent by Raja Jagat Singh of Kullu as a present to the imperial court.

² *Dranga Ga* etc. in Pl. II p. 109 sq. In Dück's Grammar the word is spelled *thasi*. That is the second syllable of the *thathika* *ka* + *th* instead of *j* or *ph* possibly due to a clerical error. In the dialect of Chamba *ga* in the word is pronounced *h*.

language is Sanskrit metrical and in the out-ribs from the errors which occur in the second portion of the inscription. Though by no means free from errors the language, is comparatively correct and the late and the place of origin of the record. The mistakes are mostly due to misinterpretation of the *samādhā* rules and in the use of the signs of punctuation. I have made only such corrections as seemed necessary for the right understanding of the meaning. The lengthy *Yamala* compound in lines 1-3 is regularly found in the Chamba grants of this period.

TRANSLATION

ओं समय प्रमाणम्

ओ स्वस्ति ॥ राम राम राम पराक्रम पराक्रम दक्ष दक्षगवात (12) विगत-वरण पारण कृतान वरण रण
विशारद शब्द हिमाकर ॥ करान् (13) वारि यो मरपरिणितस्वरसम टारु महाशक्तिराज-श्री
व (14) ह्यदरितह रथपाद ॥ ॥ महामो गन्त प्रतापमह महामा (15) वर-नागयणमिह ॥ ॥ श्री चपक
पुर स्थ-महापडित रमापतय । पादत ॥ (16) रग-वत्राय त्रिकुलिनन्या त्रिमथ्योनामकय परक्रमरताय
स्वकर कमल (17) विजित विजित प्रमादभूम प्रसम्पयति । तत्र च भूमि वीजभरणादि वर । प्रमाण (18)
ज सुनु नाम राज दुहितु भागप्रहण समय पुनस्त्वाशमनिकादवाज रम्य त्रिजति गता नाम राज (19)
दुहितु विवाह समय । हृदय मन्वीपदवीज प्रम्य त्रिजति रग नाम राज हिन विवाह भीरीस्थावर
(110) मयादवीजप्रम्य त्रिजति स्व कुकुम मन्वीज भरणाद वरमक प्रमादकृत वनम ॥ ॥ इत्यन्तरात् पुनः
(111) नमोक्तो हृदयकथ । अथ वरणा वरमक प्रमथका एका । एतन्मया सुदक्षिणाय श्री-वहादरीमह
राजाय (112) सापतय पतिता पतिता दत्ता । दत्तय ममत्त नताच द्रम्यमगल प्रमथकल प्रहाण्ड
स्थिति-प (113) यत्प्रमथनीयम् ॥ योपहर्ता स २ वी वर्यो वरकथना स्वात ॥ नत स्मनिष्कीका
॥ ॥ अथो द्वादश जमा (114) नि । द्वा जमा नि सुकर । यु ठौ द्वादश जमानि । स्वय दत्ता
पहारक ॥ ॥ मरायाण राज दुहितु विवाहसमय । एको (115) मरायण एक गत कुकुम च वरकथित तत्तु रमा
पतितादुवाद्यो यदायान्ति तदानीमव वषे देय ॥ ॥ (116) मवपमक गामका भमरयकमगल ॥ ॥ हृदयकमा
नोति यावद्विद्वान्मवक २ स ३ कान्तिक ३ शुनि ११ ॥ (117) साधार गो धममत्तराणा काच काल पालनीया
मवदमि । मवनिता भानिनो पायिक द्रान्मयो भयो वाचत रामच ॥ ॥ (118) विवाहात्पवतन¹⁵
भूममोत्य व (119) ह्यदरितह राजादत⁶ भूमि¹⁷ मा (120) पुन नवपदता रमापतय । निजित
महापडितकपूर रण श्री⁹

Expressed by a symbol

¹ Restored from analogous passages in Chamba copper plates

² The *o* ga is omitted in the original.

³ In the original there is an anusvara over *na*. *Pa* s'bhā belongs to the next syllable.

⁴ The anusvara over *ga* has been omitted in the original.

⁵ The *u* s'bhā over *ga* has been omitted in the original.

⁶ The ungrammatical form *upa* of *upa* occurs already in the Chamba copper plates.

⁷ This original has *suparadanta* a *śāla*.

⁸ The original has *dhūm*.

⁹ The correct construction would be *dhūm* a *śāla*.

The original has *dhūm*.

¹⁰ The *o* s'bhā over *d* has been omitted in the original. After *co* *urda* is *dhūm* a *śāla*.

¹¹ The original has *dhūm* a *śāla* followed by *o* s'bhā a *śāla*.

¹² The original has *dhūm* a *śāla*.

¹³ The original has *ga* to *o* s'bhā a *śāla* due to verbal influence of the word *ga* (śr. *ga*).

¹⁴ The original has *ga* to *o* s'bhā a *śāla* due to verbal influence of the word *ga* (śr. *ga*).

¹⁵ The original has *ga* to *o* s'bhā a *śāla*.

¹⁶ The form *ga* *śāla* corresponds with the original *śāla* a *śāla*. The meaning of *śāla* is a

¹⁷ The last three words obviously belong to the original inscription by lines 18-20 and the first part of 20 appears to have been added afterwards.

Chh [?] of the three Ramas¹ dexterous in attacking the
 near [?] taken refuge at the lofty feet of the Beloved of Dakṣa's
 daughter [?] experienced in warfare and with the fulness of his glory,
 [?] of the autumnal moon has filled the Universe the supreme
 [?] the illustrious lord His Highness Bahadur Singh the
 [?] Pratap Singh [and] the excellent prime minister
 [?] to the great Pandit Ramapati the son of Pandit Suranand
 [?] of Chamba the spotless descendant of three
 [?] hips at the three divisions of the day² and delights in the six duties³
 [?] of their favour an ornamental charter [recording a grant] of land [and]
 [?] their own lotus like hands⁴ and thereby a gift of land with [its]
 [?] and so forth He has been favoured and presented at the time of the
 [?] of the Raja's first born daughter, Sunu by name with [a field requiring]
 [?] *pathas* of seed corn situated in the neighbourhood of Pulastya's hermitage At
 [?] time of the wedding of the Raja's daughter Ganga by name with [a field
 requiring] thirty *pathas* of seed corn in the vicinity of the village of Hat [and] at
 the wedding of the Raja's daughter Rango by name with [a field requiring] thirty
pathas of seed corn on Śrī Hill altogether a gift of saffron fields with [their] seed corn
 rent and so forth [Further] a shop [kept by] Puru and Bhabho inside the
 frontier fort and a most excellent triangular net [*Ulati*] for catching hawks With
 all this as a *gurudakṣina* has Pandit Ramapati been favoured and presented by the
 Raja the illustrious Bahadur Singh It should be enjoyed by him and his offspring
 for as long as the moon the sun the polar star and the earth shall endure

He who confiscates it is to be chastised and killed and will go down to hell
 The following are verses from the law books He who confiscates what he himself
 has given will be a blind man for twelve existences a hog for ten existences [and] a
 leper for twelve existences At the time of the marriage of Raja Sultan's daughters
 a large hawk and a *ser* of saffron has been presented [to the grantees] and this is to
 be given every year at that very time when Ramapati or his descendants come [to
 Kul[u]] He who takes away one gold piece one cow or one inch of land will go to

Bala śme Parāṇama and Rāma andra

Dakṣa's daughter's Puruati her beloved's Śva

Dawn noon and sunset

¹ *adyaṅg* (*adhyayana*) tea *hṅg* (*adhyayana*) *śnor* *śe ng* (*yajana*) *śnor* *śe ng* for other's (*yajana* *śe ng* *dāna*)
 and *re ng* (*p* of *graha*) a other's duties of a Brahman

² *iro* *ded w* the *śga* *ure*

³ *I* *l* *ff* *u* *t* *o* *d* *e* *d* *e* *w* *c* *i* *e* *x* *a* *t* *m* *e* *a* *n* *g* *s* *t* *o* *b* *e* *a* *s* *s* *g* *n* *e* *d* *t* *o* *t* *h* *e* *w* *o* *r* *d* *h* *e* *r* *e* *n* *t* *o* *b* *e* *p* *a* *d* *i* *d* *l* *y*
 the *f* *u* *m* *e* *r* *s* *t* *o* *t* *h* *e* *s* *a* *d* *o* *w* *n* *e* *r* *t* *h* *e* *t* *h* *e* *b* *u* *t* *o* *b* *e* *p* *a* *d* *t* *o* *t* *h* *e* *k* *ṅ* *o* *r* *p* *e* *h* *a* *p* *s* *h* *e* *p* *r* *o* *d* *u* *c* *e* *o* *f* *t* *h* *e* *l* *a* *n* *d*

⁴ The words Puruka and Bhaboka I presume to be Sanskrit and proper names

hell for as long as the four (in the) [unclear] [unclear] [unclear] [unclear] the
 bright fortnight the lunar day [unclear] [unclear] [unclear] [unclear] the [unclear] [unclear] [unclear]
 ment, should be guarded by [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
 and again upon all future [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
 the price of the land granted on occasion of [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
 him with the land

Written by the great [unclear] [unclear] [unclear] [unclear] [unclear]

11. Vocab.

The actual meaning of *rabbit pava and Mervet* (if the emendation be correct) would be of the [unclear] [unclear] [unclear]
 some [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

61 D—DML—12 D of Arq — 52 57—480

